Politeuphuia

WITS COMMON-WEALTH.

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON.
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stans Church-yard under the Diall.

*51-1391

To his very good friend

Mr. BODENHA

N. L. wisheth increa

of happiness.

SIR,

WHat you seriously begun

and have always been

ful for the full perfection

ngth thus finished, although perha

ell to your expectation. I present yo

e before all most worthy of the fa

spect of your earnest travel there

reat desire you have continually

eneral profit. My humble desire

on'd take into your kind protecti

nd new burthen of Wit: new in it

tle, though otherwise old, and of

uity, as being a methodicall collection

oice and select Admonitions and

mpendiously drawn from infinite

ivine, Historical, Poetical, Pol

nd Humane. As for the envious

rious, they shall the less trouble

now there is nothing in this

fell to the Erinnys *of ill disposed persons, whose*
malice is as fatal as the Darts of Cephalus,
or [illegible] *which neither a seven-fold shield*
nor Vulcan's *cunning workmanship, nor* Pallas
Ægis *can avoid. Thus humbly craving par-*
don for my boldness, beseeching God daily to
increase the affection you bear to learning, I
take my leave.

Yours most assured

to command

N. L.

To the Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Commonwealth*, I have once more adventured to present thee with this new Edition. *Solent primi fœtus rerum horriduli esse & insuaviores, sed omni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of Examples; for that I intend, by God's grace, the next time to publish the fourth part of *Wits Common-wealth*, containing onely Examples. Then from your gracious acceptance and censure let this part draw her perpetual privilege, that like *Alcinous* fruits it may still flourish in the fair Summer of thy gentle favour, and every one of them triumph in despight of Envie's raging Winter.

N. L.

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, cultæ quadrantia vitæ,
Ingenii varios flores rimaris & ardes,
Intemerata legas hujus monumenta laboris,
In quo ferventem metris ſedabis orexin.
Hoc duce Mercurio cœleſti numine pleno,
Vertice ſublimi feries arcana polorum,
Et facilè rapidas fauces vitabis Averni.
Omnia ſunt in hoc; Muſis aptiſſima ſedes,
Virtutis moràmque Pharos, Cynoſura vaganti,
Ingenii, genii, mentis, rationis acumen.

A.

LET him who in deſire Wit's Wealth embraces,
Here ſtand and gaze, where well behold he may
A heavenly troop of matchleſs Nymphs and Graces
Their Silver arms in ſacred Founts diſplay;
Whoſe parts all fair and equal to their faces,
Make their nak'd beauty their moſt rich array.

Nor think I lead him with a vain ſuppoſe,
Inuiting him unto his reſting place;
Whence flows a river of ſmooth running Proſe,
Whoſe ſtreams conceits (like Virgins) interlace.
Amongſt green leaves ſo grows the Damask-roſe;
So Diamonds golden Tablets do enchace.

T. M

Wits Common-wealth.

Of God.

Defin. *God, the beginning of all things, the Idea and pattern of all good, is that Almighty Omnipotence which wanteth beginning and ending, which, being made of none, hath by his own power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beasts so fierce, no sea so deep, that can resist his power.

As a Prince will not suffer that another be called a King in his Realm: so likewise God will not permit that any other in this World should be honoured but he onely.

Without the understanding of the will of God by his Word, our sight is but blindness, our understanding ignorance, our wisedome foolishness, and our devotion devilishness.

God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless; and understanding of his adversity, he would be senseless. *Augustine.*

God, who hath made all mortal things, hath authority to dispose them even with the same power wherewith he hath created them.

As much do we owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities whereunto he hath always raised us.

Where Vertue doth raiſe to honour, there God fails not to eſtabliſh the dignity.

God is called a Well, both becauſe he hath all good things from himſelf, and alſo for that he doth communicate from thence with his creatures without any hinderance to himſelf: for God miniſtreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a moſt bright Sun, which riſeth upon ſuch as fear him, and goeth down from them that are careleſs and profane.

The treaſures of vices are in us, the abundance of goodneſs in God. *Jerome.*

The greatneſs of God is more ſeen in mercy then in punishment.

God uſeth us not as our offences deſerve, but as his mercy willeth.

God deals in one ſort with the ſinner, in another manner with the juſt: to the ſinner he pardoneth his offence, and from the juſt he takes away the occaſions of his ſin.

Aeropus King of *Arcadia* for breaking up of *Neptune's* Temple was ſtricken blind.

Mordonius ſpoiling *Circe's* Temple was ſtricken mad with all his Souldiers.

Alexander's Souldiers, ſeeking to ſpoil the Temple of the ſame Goddeſs, were ſlain with lightning.

Brennus the Captain of the *French* entering the Temple of *Apollo*, and ſpoiling it, was ſtricken with madneſs, and ſlew himſelf.

Scipio's Souldiers that robbed the Temple at *Toloſa* died all miſerably.

As it is impoſſible with one and the ſame eye to behold Heaven and Earth: ſo it is as impoſſible with one and the ſame will to love God and the World. *Auguſt.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginari-

God is high: if thou lift thy self upon him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

God's Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is merciful; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold; Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be omnipotent, could never make a creature equal to himself.

The Lord of Hosts is called God the Father, the Son is the Image of the Father; the Father and the Son known, the Goodness of them both, which is the Holy Ghost, is made manifest. *August.*

Jupiter est quodcunq; vides, quocunq; moveris. Ovid.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt neganda: nè & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati. Ambrose.

Of Heaven.

Defin. *Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence, and that Land where the faithfull after this life expect their portion and inheritance.*

HEaven is the seat of God, and the Earth is his Foot-stool.

Heaven

Heaven is the seat of Glory, the habitation of Angels, the resting-place of the Faithful, far beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can search the secrets of the Heavens? *Basil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven, as it had its creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens are not of power to express our good or bad fortunes.

As Hell is the place of all horrour, so Heaven is the haven of all rest.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the Saved, the seat of the Lamb, the fulness of delight, the inheritance of the Just, and the reward of the Faithful.

From Heaven our Souls receive their sustenance Divine.

Heaven is the Church of the Elect, the Soil of the Just, and field of the Faithful.

He is most miserable that is denied to see the Sunshine; and he is most accursed to whom God denieth his heavenly favour. *Greg.*

It is hard to live well, easie to die ill; hard to obtain Heaven, easie to keep from thence.

None knoweth better how great is the loss of Heaven, then they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, aeterna felicitas.

Est

Eſtq; Dei ſedes niſi terra, & pontus, & aer,
Et cœlum, & virtus: ſuperos quid quærimus altos?

Of Angels.

Defin. *Angels are of an intellectual and incorporeal ſubſtance, always movable and free, the Divine meſſengers of the will of God, ſerving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruine of the Angels, is the confuſion of men.

Angels are careful of mens actions, and protectors of their perſons.

Angels were created of God immortal, innocent, beautiful, good, free, and ſubtil, of the eſſence of God himſelf. *Auguſt.*

Angels have their habitation in Heaven, their eyes fixed on the Majeſty of God, their tongues formed to his praiſes, and themſelves onely in him.

Every one's Angel that hath guided him in his life ſhall at the latter day bring forth him he hath governed.

Angels intend two things; the firſt is the glory and ſervice of God, the ſecond is the health and ſalvation of his children.

Angels are the comforters, inſtructers and reformers of men.

Angels are Tutors of the Saints, Heralds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in deſire; deſire not, becauſe they want not, in beholding their Creator. *Amb.*

The Angels have charge to conduct men, wiſedom to inſtruct men, and grace to preſerve men.

Angels were the firſt creatures that ever God made.

Angels, whereſoever they are ſent, do always behold the face of God.

There

There are nine Orders of Angels; Angels, Archangels, Virtues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The Divine nature of Angels ſuffereth neither change nor end: for they are immutable and divine.

Angels are ſwift meſſengers to execute the wrath of God againſt his enemies.

Every true Miniſter is a true Angel, and their tongues bear the Embaſſage of the moſt high God.

Angeli ſic foras exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apoſtatæ Angelo ſimilis efficitur homo, qui hominibus eſſe ſimilis dedignatur.

Of Vertue.

Defin. *Vertue is a diſpoſition and power of the reaſonable part of the ſoul, which bringeth into order and decency the unreaſonable part, by cauſing it to propound a convenient end to her own affections and paſſions, whereby the ſoul abideth in a comely and decent habit executing that which ought to be done according to reaſon: briefly, it is a proportion and uprightneſs of life in all points agreeable to reaſon.*

HE that deſireth to be called Vertuous, it is firſt requiſite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, then Noble or Reverend; for that the one title deſcends together with Dignity, and the other is the reward of the work which we uſe. So that it falls out in good experience, that this title of Vertue is of many men deſired, but of very few truly deſerved.

Vertue maketh a ſtranger grow natural in a ſtrange Countrey, and Vice maketh the natural ſtrange in his own Countrey.

Vertue is health, Vice is ſickneſs. *Petrar.*

Vertue is a ſtranger upon earth, but a citizen of Heaven.

Take away discretion, and Vertue will [illegible] Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the [illegible]

To forgive is no less Vertue in Princes when they be offended, then revenge is a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by years: for there are old fools, and young Counsellours. *Greene.*

Vertue is the Queen of Labourers, Opinion the Mistress of Fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the earth famous, in their graves glorious, and in the heavens immortal. *Chilo.*

Vertue is not obtained in seeking strange Countreys, but by mending of old errours.

Vertue is the more acceptable, by how much more it is placed in a beautiful body.

Pythagoras compareth Vertue to the Letter Y, which is small at the foot, and broad at the head, meaning, that to attain Vertue is very painful, the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the Heavens. *Socrates.*

The first step to Vertue is to love Vertue in another man.

Vertue, while it suffereth, overcometh.

Vertue cannot perfectly be discerned without her contraries, nor absolutely perfect without adversity.

He that remembreth his Vertue hath no Vertue to remember, seeing he wanteth Humility, which is the Mother-vertue of all Vertues.

Vertue is better and more certain then any [illegible]

The actions of Vertue do so much affect the beholder that he presently admireth them, and desireth to follow them.

A man

...endued with Vertue meriteth more fav... a man of much wealth.

...no leſs vertue to keep things after they be g... then to get them. *Ouid.*

Vertue in general is a caſtle impregnable, a ri... that needeth no rowing, a ſea that moveth not, ... treaſure endleſs, an army invincible, a burth... ſupportable, an ever-turning ſpie, a ſigne dece... leſs, a plain way failleſs, a true guide without guil... a balm that inſtantly cureth, an eternal honour th... never dieth. *Marc. Aurel.*

Laudo factam de neceſſitate virtutem; ſed plus la... illam quam eligit libertas, non inducit neceſſitas.

——Virtus medio jacet obruta cœno;
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Tullius. Peace is the quiet and tranquillity of Kingdom... carrying all ſeditions, tumults, uproars and factions... and planting eaſe, quietneſs and ſecurity, with all... other flouriſhing ornaments of happineſs.

DEar and unprofitable is the peace that is boug... with guiltleſs bloud.

They juſtly deſerve the ſword of War which wi... fully refuſe the conditions of Peace.

Peace flouriſheth where Reaſon ruleth, and J... reigneth where Modeſty directeth.

Peace is the end of War, Honour the joy of Peac... and good Government the ground of them both.

Peace is of moſt men deſired.

Concord in a City is like Harmony in Muſick.

Concord of many maketh one.

As the living members of the body united togeth... maintain life, and divided haſten death: ſo Citize... in a Common-wealth by their Concord maintain t... State, but by their Hatred deſtroy it.

True Peace is to have Peace with Vertue, and W... with Vice.

Peac...

Peace asketh no leſs wiſedome to conſerve it, than valiantneſs to obtain it.

The colour of Peace maketh the War more ſecure; for who ſuſpect leaſt are ſooneſt prevented. *Olaus Mag.*

Archidamia, the *Spartan* Lady, ſeeing her Countrey oppreſt by the covetouſneſs of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand, and in the name of all the Ladies chid the heartleſs Lords, for ſuffering themſelves to live, their Countrey being overthrown, and they like to loſe their liberty.

Pyrrhus entring *Sicily* poſſeſſed with ſome hopes of Peace, afterward ſurpriſed the Countrey, and enthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftener promiſed then performed. *Plato.*

The countenance declareth man's inclination to Peace; and the auſterity of *Marius*'s countenance being an infant, was ominous to *Rome* in his old age.

It is a point of godly wiſedome, to be at peace with men, at war with vices.

To rule an Eſtate is a heavy burthen; but to undergoe Peace is an eaſie carriage.

Concord maketh ſmall things mightily to increaſe: but Diſcord maketh great things ſuddenly to decay.

To fly from peace which we ſhould earneſtly purſue, is to follow diſcord and our own deſtruction.

That thing is more eſteemed which is obtained by peaceful words, then that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella deſint, virtutum experimenta non proſunt.

——*Pax optima rerum*
Quas homini noviſſe datum eſt: pax una triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et cives æquare potens——Sil. Ital.

Of

Of Truth.

Defin. *Truth is that certain and infallible Vertue which bringeth forth all goodneſs, revealeth the Creation of the World, the power of our Creatour, the eternal Crea of Bliſs we hope for, and the puniſhment allotted our miſdoings: it is a vertue through which we inclined to ſpeak no otherwiſe with our tongue then think with our heart.*

TRuth ſtands not upon the tongues of men, nor h nour upon the frowns of Authority.

There is nothing ſo ſecretly hidden, but time a truth will reveal it.

Truth may be oft blamed, but never ſhamed: a Vertue, ſuppreſſed by ſlander, will at laſt appear wi blemiſh.

The diſſolving of a doubt is the finding of the tru

Truth is the Law of Arts.

Truth hath two champions, Wiſedom & Conſtanc

Truth is the meſſenger of God, which every m ought to reverence for the love of her maſter.

Truth onely among all things is priviledged in ſu wiſe, that when time ſeemeth to have broken h wings, then as immortal ſhe taketh her force.

The pureſt Emerald ſhineth brighteſt when it hat foil: and Truth delighteth moſt when it is appar led worſt.

The end of Grammar is to ſpeak aptly and agre ably; and the end of Speech, Society; of Rhetori to carry all mens minds to one opinion; of Logi to find our truth amidſt many falſhoods. All o Arts do likewiſe tend to Truth.

Four very good Mothers have four very bad Dau ters: Truth hath Hatred; Proſperity hath Pride; curity hath Peril; and Familiarity hath Contemp

Pharamond the firſt King of *France* was named *mond*, which ſignifieth Truth.

Truth feareth nothing more then to be hid; she ca-
h for no shadow, but is content with her own light.
Truth is a vertue that scaleth the heavens, illumi-
teth the earth, maintaineth justice, governeth Com-
n-weals, killeth hate, nourisheth love, and discove-
h secrets.
Truth is a sure pledge not impaired; a shield ne-
r pierced, a flower that never dieth, a state that sea-
h no fortune, & a port that yields no danger. *Cicero.*
Truth is health that is never sick, a life that hath
ver end, a salve that healeth all sores, a sun that
ver setteth, a moon that is never eclipsed, an herb
at is never withered, a gate that is never locked,
d a voiage that never breeds weariness.
Truth is such a vertue, that without it our strength
weakness, our justice tyrannous, our humility trai-
rous, our patience dissembled, our chastity vain,
r liberty captive, and our piety superfluous.
Truth is the Centre wherein all things repose, the
rd whereby we sail, the Wisedome whereby we are
red, the Rock whereon we rest, the Lamp that gui-
th us, and the Shield that defendeth us.
Truth is the ground of Science, the scale to Cha-
y, the type of Eternity, and the fountain of Grace.
By Truth the innocent smileth before the Judge,
d the Traitour is discovered before he is suspected.
Truth is a good cause, and needs no help of Orato-
: and the least speech discovers the best credit.
Qui veritatem occultat, & qui mendacium prodit,
erque reus est: ille, quia prodesse non vult; iste, quia
cere desiderat. August.

Non bove mactato cœlestia numina gaudent:
Sed quæ præstanda est & sine teste fide.

Of Conscience.

efin. *Conscience generally is the certain and assured te-*
stimony which our souls carry about with them, bea-
ring

ning witneſs of what we ſpeak, think, wiſh, or do
it is to the wicked an Accuſer, a Judge, a Hangman
and a Rope; to the godly a Comfort, a Reward, and
Aid againſt all adverſities.

A Guilty Conſcience is a worm that biteth, and never ceaſeth.

The Conſcience once ſtained with innocent blood is always tied to guilty remorſe.

Conſcience is a worm that frets like *Seres* wool, ſecretly and deeply; eaſily gotten, and hardly worn out.

Where the Conſcience is drowned with worldly pomp and riches, there wiſedome is turned to fooliſhneſs.

Conſcience is the Chamber of Juſtice. *Orig.*

He that frameth himſelf outwardly to do that which his Conſcience reproves inwardly, wilfully reſiſteth the Law of God.

The Conſcience is waſted where ſhipwreck is made of Faith.

A good Conſcience is the only liberty.

The Conſcience is a book wherein our daily ſins are written.

A good Conſcience is a continual quietneſs.

Although the Conſcience of many ſeem to be ſeared with an hot iron, as if it were void of all feeling of ſins; yet at the point of death it is awakened, yea and it driveth the miſerable ſoul to deſperation.

We ſhall carry nothing with us out of this life, but either a good or a bad Conſcience.

Diſcern diſcreetly and practiſe reverently thoſe things that are good, that thine own Conſcience may be clear, and others by thy doings not offended. *Greg.*

A clear Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty then he whoſe Conſcience forceth him to accuſe himſelf.

To excuſe one's ſelf before he is accuſed, is to find a ſoul crack in a falſe Conſcience.

Con-

Conſcience beareth little or no ſway where Co
rings in his plea.

The Conſcience loaden with the burthen of ſin is
s own Judge, and his own Accuſer.

Whenas any offence is committed through igno-
nce, or any other violent motion; the cauſes that
creaſe the ſame being cut off, penitence and remorſe
Conſcience preſently follow.

The Philoſophers count thoſe men incurable, whoſe
onſciences are not touched with repentance for
oſe ſins which they have committed.

There is no greater damnation then the doom of a
an's own Conſcience.

The violence of Conſcience cometh from God, who
aketh it ſo great, that man cannot abide it, but is
rced to condemn himſelf.

A wicked Conſcience purſueth his Maſter at his
d knoweth how to take vengeance in due time.

*Nulla pœna gravior pœnâ Conſcientiæ: vis autem nul-
am eſſe triſtis? bene vive.* Iſidor.

——*Heu quantum pœnæ mens conſcia donat!*
——*Sua quemque premit terroris imago.*

Of Prayer.

efin. *Prayer (as ſome Divines affirm) is to talk with God,
craving, by interceſſion and humble petition, either thoſe
things neceſſary for the maintenance of this life, or for-
giveneſs of thoſe ſins which through frailty we commit.*

THE juſt man's prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never ſold.

Prayer is the oblation of a thankful heart, and the
ken of a contrite and penitent mind.

Prayer is not to be attempted with force and violence
heart, but with ſimplicity and meekneſs of ſpirit.
g.

Happy is that man, whom worldly pleaſures cannot
w from the contemplation of God, and whoſe life is
ontinual Prayer.

Prayer

Prayer is the wing wherewith the soul flieth to hea
and Meditation the eye wherewith we see God.

Prayer kindleth, inflameth, and lifteth the heart
God; & the incense of meditation is pleasing in his

The prayer of the poor afflicted pierceth the clo

Prayer is a vertue that prevaileth against tem
tion, and against all cruel assaults of infernal sp
against the delights of this lingring life, and ag
the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soul, confid
engendreth peace and tranquillity of conscience.

Faith joined with Prayer maketh it more forc
but humility coupled with it maketh it beneficial
effectual.

Vertuous and godly disposed people do daily
unto God for the cleansing of the impurity of the h
and watch it with all diligence that they can,
labour to restrain it, that the corruption thereof
not put either to the hurt of themselves or other

The *Romans* upon certain high days pray
crease of wealth to the people of *Rome*: which
being Censor changed, saying, That it was suffic
and that they ought onely to pray unto God to
serve it such as it was.

Thy prayer is thy speech to God: when thou
dest, God speaketh to thee; and when thou pra
thou talkest with God. *Aug.*

Let prayer ascend, that grace may descend.

He that knoweth how to pray well, knoweth
to live well.

Where the mercy of the giver is not doubted,
negligence of him that prayeth is to be reprehend

Prayer must be accompanied with the exerc
mortification.

No prayer can tie the will of God unto us,
first of all we renounce and conquer our own w

Pray in thy heart unto God at the beginning of all thy works, that thou mayest bring them to a good conclusion. *Secrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou mayest be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other; but the former is mitigated by prayer and repentance.

Prayer and Repentance bring peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit. Bern.

Flectitur iratus voce rogante Deus.

Of Blessedness.

Defin. *Blessedness or Beatitude is the grace of God and his benefits bountifully bestowed on them that serve him, and keep his commandments.*

TRue blessedness from mortal eyes is hid, and left as an object to the purer spirits.

That man cannot be truly blessed in whom vertue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness afar off beginneth from humility.

A blessed man cannot erre.

There is no truer happiness in this life then that which beginneth everlasting happiness; and no truer misery then that which leadeth to everlasting misery.

The first felicity that godly men have after this life is the rest of their souls in Christ; the second shall be the immortality and glory of their bodies.

The

perfection and happineſs, even for every thing contain the end for which it was created, and there in to reſt and be bleſſed.

Hatefull and hapleſs is that happineſs that trained men from truth to inſolence.

Since in every thing the exceſs is hurtful, the abundance of felicity is moſt dangerous.

It is no true bleſſedneſs which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to bleſſedneſs do chiefly conſiſt in the noble vertues of wiſedome.

True bleſſedneſs conſiſteth in a good life and happy death. *Solon.*

Not the rich, but the wiſe avoid miſery, and become happy and bleſſed.

They that think riches the cauſe of happineſs, deceive themſelves no leſs then if they ſuppoſed that cunning playing upon the Lute or Harp came from the Inſtrument, and not from art.

Thoſe men be truly bleſſed whom no fear troubleth, no penſiveneſs conſumeth, no carnal concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſs moveth unto mirth.

True felicity conſiſteth in the good eſtate of the ſoul.

Felix anima quæ ſpreto turbine ſeculi, pertranſiens corporis clauſtra, illius ſummi & incomprehenſibilis lucis poteſt aliquo illuſtrari radio.

——— felix cui victa voluptas
Terga dedit, longi quem non fregere dolores.

Of Love.

Defin. *Love is the moſt excellent effect of the Soul, wherein man's heart hath no fancy to eſteem, value or ponder any thing in this world, but the care and ſtudy to know God*

neith-

neither is it idle, but worketh to ſerue him whom he loveth: and this love is heavenly. There is alſo a love natural, and that is a poiſon which ſpreadeth through every vein; it is an herb that being ſown in the entrails mortifieth all the members; a peſtilence, that through melancholy killeth the heart; and the end of all vertues.

Ove is the Maſter of boldneſs and confidence. *Niphus de pulch.*

Love is an unreaſonable exceſs of deſire, which cometh ſwiftly, and departeth ſlowly.

Whoſoever loveth is deceived and blinded in that which he loveth.

The love that a man getteth by his vertue is moſt permanent.

Love is full of ſpeech, but never more abundant herein then in praiſe.

A friend loveth always, a lover but for a time.

The love of beauty is the forgetting of reaſon.

Love begun in peril ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a ſnare to intrap vertue.

Love is a fading pleaſure mixed with bitter paſſions, a miſery tempered with a few momentany delights.

All bonds are little enough to hold love.

Love is a vertue if it be meaſured by dutiful choice, and not maimed with wilful chance.

Lawleſs love never endeth without loſs; nor doth the nuptial bed defiled eſcape without revenge.

Fancy is a worm that biteth ſoreſt the flouriſhing bloſſomes of youth.

Love is not to be ſuppreſt by wiſedom, becauſe not to be comprehended with reaſon.

Hot love is ſoon cold, and faith plighted with an adulterous vow is tied without conſcience, and broken without care.

Love as it is variable, ſo it is mighty in forcing
ſeels without denial.

Cupid is not to be reſiſted without courage, but
tertained with courteſie.

Love vanquiſheth Tyrants, conquereth the malice
the envious, and reconcileth mortal foes unto perf
friendſhip.

Love is a heat full of coldneſs, a ſweet full of bitt
neſs, a pain full of pleaſantneſs, making the thoug
have eyes, and hearts ears, bred by deſire, nurſed
delight, weaned by jealouſie, killed by diſſemblin
and buried by ingratitude.

That which with the heart is loved, with the he
is lamented.

Love is a worm, which commonly lives in the e
and dies in the heart.

To be free from love is ſtrange, but to think ſc
to be beloved is monſtrous.

Love and Royalty can ſuffer no Equals.

Love being honeſt may reap diſdain, but not diſgra

He that feeds upon fancy may be troubled in
digeſtion.

Love without his fruit is like a picture without a fi

Love never took thought but near her lives e
and hope of heaven had never fear of hell.

Things immortal are not ſubject to affliction.

Affection bred by enchantment is like a flo
wrought in ſilk, in colour and form moſt like, but
thing at all in ſubſtance and ſavour.

Love gotten by witchcraft is as unpleaſant, as
taken with medicines is unwholeſome.

Love is a Chameleon, which draweth nothing in
mouth but air, and nouriſheth nothing in the
but the tongue.

Love breaketh the brain, but never bruiſeth
brow; conſumeth the heart, but never touche

kin; and maketh a deep ſcar to be been before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for Lovers to prefer manners before money, and honeſty before beauty.

Lawleſs love without reaſon is the very loadſtone to death and ruine.

Love is not ſatisfied with gold, but onely payed with love again. *Pythag.*

Love covereth a multitude of ſinfull offences; and loyalty covereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands; made faſt with thoughts, not to be unloſed with fingers.

To have a fair Miſtris in love, and want gold to maintain her; to have thouſands of people to fight; and no penny to pay them; maketh your Miſtris wild, and your Souldiers tame.

True love is never idle, but worketh to ſerve him whom he loveth. *Aug.*

As Ivy in every place findeth ſomewhat to cleave unto, ſo Love is ſeldome without a ſubject.

Love is threefold: the firſt onely embraceth vertue; the ſecond is infamous, which preferreth bodily pleaſure; the third is of the body and ſoul: nothing more noble then the firſt, then the ſecond nothing more vile, the third is equal to both. *Plato.*

Love is a cruel impreſſion of that wonderful paſſion, which to be defined is impoſſible, becauſe no words reach to the ſtrong nature of it, and onely they know it which inwardly do feel it. *Aurel.*

He that maketh his Miſtris a Goldfinch may perhaps in time find her a Wagtail.

The aſſaults of love muſt be beaten back at the firſt ſight, leſt they undermine at the ſecond. *Pythag.*

He that looketh to have clear water, muſt dig

deep; he that longeth for ſweet muſick, muſt ſtra
art to the higheſt; and he that ſeeketh to win his lov
muſt ſtretch his labour, and hazard his life.

It falleth out in love as it doth with Vines; for th
young Vines bring the moſt wines, but the old is beſt

Birds are detained with ſweet calls, but they ar
caught with broad nets: Lovers are allured with fa
looks, and intangled with diſdainfull eyes.

Of love mixed with mockery followeth the truth o
infamy.

He that hath ſore eyes muſt not behold the candle
nor he that would have his love fall to the remem
brance of his Lady; for the one cauſeth his eyes t
ſmart, and the other procureth the heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulne
conſumeth love. *Hermes.*

Love can never be fully fixed, when in him that
beloved there wanteth merit.

It is convenient in love to be diſcreet, and in hatre
provident and adviſed.

Love is a frantick frenzy, that ſo infects the min
of men, that under the taſt of Nectar they are opiſo
ned with the water of *Styx.*

Love brings no lewd looks to command by powe
and to be obeyed by force.

Love and fortune favour them that are reſolute.

Lovers oft-times proceed in their ſuit as Crab
whoſe paces are always backward.

As Affection in a lover is reſtleſs, ſo if it be perfe
it is endleſs.

Love is a ſweet tyranny, becauſe the lover endure
his torment willingly. *Niphus.*

The mind of a Lover is not where he liveth, bu
where he loveth.

Love fixed on vertue increaſeth ever by continuanc

The paſſionate Lover if he fail, love is his Pilo

she walk, love is his companion; if he sleep, love is his pillow.

Love is onely remedied by love, and fancy must be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wish to his enemy, answered, That he might love where he was not fansied.

Love is most fortunate where courage is most resolute.

Affections are harder to suppress then enemies to subdue.

Lovers oaths are like fetters made of glass, that glister fair, but couple no constraint.

Love maketh a man that is naturally addicted to vice to be endued with vertue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lover's favour; coveting to be skilful in good letters, that by his learning he may allure her; to excell in musick, that by his melody he may intice her; to frame his speech in a perfect phrase, that by his learning and eloquence he may perswade her: and what nature wanteth, he seeketh to amend by art: and the onely cause of this vertuous disposition is love.

Love, be it never so faithfull, is but a Chaos of care and fancy; though never so fortunate, is but a mass of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the natural passions of man, love is the fountain of all other.

The Lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a sudden.

It is a profit for young men, and a fault for old men, to be in love.

The best Physician to cure love is she that gave the wound.

The first step to wisedom is, not to love; the second, so to love that it is not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his Image, so God in man is both loved & hated: he cannot hate man who loves God, nor can he love God who hateth man. *Bern.*

He that gathereth roses must be content to prick his fingers: and he that will win a woman's good will must be content with sharp words.

There are six properties in love: Self-love is the ground of mischief; Lascivious love, the root of remorse; Wanton love, the cowards warfare; Pure love never saw the face of fear; Pure love's eyes pierce the darkest corners; Pure love attempteth the greatest dangers.

Libertas quoniam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
——Heu quantum mentes dominatur in æquas
Justa Venus!

Of Jealousie.

Defin. *Jealousie is a disease of the mind, proceeding from fear which a man hath, that that thing is communicate to another which he would not have common, but private to himself: it is also bred of that love which will not suffer a partner in a thing beloved.*

HE that is pained with the restless torment of Jealousie doubteth and mistrusteth himself, being always frozen with fear, and fired with suspicion. *He*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and soweth between the married couple such deadly seeds of secret hatred and contention, as love being once rased out with distrust thereof, through envy ensueth bloudy revenge.

A jealous man is suspicious, evermore judging the world

worſt: for if his Wife be merry, he thinketh her immodeſt; if ſober, ſullen; if pleaſant, unconſtant; if ſhe laugh, it is lewdly; if ſhe look, it is lightly: yea, he is ſtill caſting beyond the Moon, and watcheth as the craſty Cat over the ſilly Mouſe.

Love as it is divine with loyalty, ſo it is helliſh with Jealouſie.

Jealouſie proceedeth from too much love.

The heart being once infected with jealouſie, the ſleeps are broken, and dreams prove unquiet; the night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation and miſery.

The Jealous man living dies, and dying prolongs out his life and paſſion worſe then death: none looketh on his love, but ſuſpicion ſays, This is he that comets to be corrival in my favours; none knocks at the door, but ſtarting up, he thinketh them to be the meſſengers of fancy; none talk, but they whiſper of affection. If ſhe frown, ſhe hates him, and loves others; if ſhe ſmile, it is becauſe ſhe hath had ſucceſs in her love: look ſhe frowardly on any man, ſhe diſſembles; if ſhe favour him with a gracious eye, then, as a man poſſeſſed with a frenzy, he crieth out that neither fire in the ſtraw, nor love in a woman's looks can be concealed. Thus doth he live reſtleſs, and maketh love, that oft is ſweet, to be in taſt more bitter then gall.

Jealouſie is a hell to the mind, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſs in love; ſo there is no deſpair to the prejudice of Jealouſie.

As a ſhip in a tempeſt, ſo is the mind toſt by Jealouſie: the one ſtill expecteth his wreck, the other ſeeketh his own ruine.

Jealouſie maketh the coward ſtout, the baſhfull audacious, the babler ſilent.

He that is jealous is like him that is ſick of an ague and poureth in drink to augment the chilneſs of his ſickneſs. *Hip.*

There can be no greater tyranny then jealouſie whereby a man continually murthereth himſelf living.

Jealouſie begetteth revenge, revenge nouriſheth jealouſie.

Love is married to jealouſie.

Suſpicion is the mother of jealouſie. *Dionyſius.*

Three things breed jealouſie; a mighty ſtate, a rich treaſure, and a fair wife.

Jealouſie is a hell-born fiend, that peſtereth the mind with inceſſant paſſions.

Jealouſie, in ſeeking death contemneth it; in finding it, repineth thereat; not for enduring it, but because it ſuffereth him not to out-live revenge.

As the Crow thinks her own birds faireſt, ſo the jealous man thinketh his own choice excellenteſt.

Of little Brooks proceed great Rivers; and from ſmall ſparkles of jealouſie ariſe great flames of diſtemperature.

To trouble a jealous man with counſel is to augment his pain with ſuſpicion.

Matrimonium ità demum tranquillè exigi poteſt, ſi uxor cæca, maritus autem ſurdus ſit. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt uxoris garrulitas; quâ moleſtiâ carituras eſt ſi ſurdus ſit.

Of Hate.

Defin. *Hate, or Envy, is a grief ariſing of another man's proſperity, and malignity is moſt commonly joyned with it; whether it be the foundation of it, as ſome ſay, or one part thereof, as others will have it. This malignity or common hate is a delight and pleaſure taken in another man's harm, although we receive no profit thereby*

and

and it ſeemeth to be accidental, that is procured by a hatred or ill will, ariſing of ſome evil affection which one man beareth to another.

THE greateſt floud hath the ſooneſt ebbe, the foreſt tempeſt the ſuddeneſt calm, the hotteſt love the coldeſt end; and from the deepeſt deſire oftentimes enſueth the deadlieſt hate.

Hate thirſteth to ſalve his hurts by revenge.

Envy is a ſecret enemy to honour.

There is nothing that more ſpiteth a man, then to receive an injury before his enemy.

Hatred is the ſpirit of darkneſs.

Hatred is blind as well as love. *Plutarc.*

Envy is imagined of the Poets to dwell in a dark cave, being pale and lean, looking aſquint, abounding with gall, her teeth black, never rejoycing but in others harm, ſtill unquiet and careful, and continually tormenting her ſelf.

Envy in this point may be diſcerned from hatred; the one is ſecret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath ſundry affections, as contempt, anger, debate, and ſcornfulneſs.

Envy ſhooteth at others, and woundeth her ſelf.

Sicilian Tyrants yet did never find
Then envy greater torment of the mind.

A wiſe man had rather be envied for provident ſparing, then pitied for his prodigal ſpending.

Bavins are known by their bands, Lions by their claws, Cocks by their combs, and envious men by their manners.

Envy never caſteth her eye low, and ambition never points but always upward.

Revenge barketh onely at the Stars, and ſpight ſpurns at that ſhe cannot reach.

Envy braggeth, but draweth no bloud: and the malicious have more mind to quip, then might to cut.

Envy is like lightning, that will appear in the darkest fog.

Very few dare serve or follow such as the Prince doth hate.

Much strangeness breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred and malice of them that be evil justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envy.

Envy is blind, and can doe nothing but dispraise vertue. *Solon.*

Envy is so envious, that to them that of her are most denied, and set fartheſt off, she giveth most cruel stroke with her feet.

As rust consumeth iron, so doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatness of his neighbour.

It is a scab of the world to be envious at vertue.

Envy is the companion of mightiness.

I do not allow of envy; but for good, saith *Euripides* I would be envied.

Envy is the daughter of pride, the author of murther and revenge, the beginner of secret sedition, and the perpetual tormentor of vertue.

Envy is the filthy slime and impostume of the soul, a perpetual torment to him in whom it abideth; a venome, a poyson, or quick-silver, which consumeth the flesh, and drieth up the marrow of the bones, *Socrat.*

Take away envy, and that which I have is thine: let there be no envy, and that which thou hast is mine.

The envious man thinketh his neighbour's losse to be his gain.

Of vices Envy is the moſt ancient, Pride the greateſt, and Gluttony the fouleſt.

The injured man doth oftentimes forget, but the envious man doth never ſpare to perſecute.

Envy is a ſickneſs growing from other mens happineſs. *Mar. Aurel.*

If any man be good, he is envied; if evil, himſelf is envious.

The envious bury men quick, and raiſe up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evil thing to hurt becauſe thou hateſt; but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh up the greateſt part of his own poyſon. *Socrat.*

That hatred is commonly moſt deadly which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is always ready to ſpeak what cometh next to mind, and not that which ſhe ought to ſpeak.

Like as grief is a diſeaſe of the body, ſo is malice a ſickneſs of the ſoul.

Envy is nothing elſe but grief of the mind at other mens proſperity. *Amb.*

Debate, deceit, contention and envy are the fruits of evil thoughts.

Envy doth always wait at vertue's elbow.

Glory in the end erecteth that which envy in the beginning ſeemed to depreſs.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt, quàm eorum qui genus ac fortunam ſuam animis non aquant, qui virtutem & alienum bonum oderunt.

Of

Of Women.

Defin. *Women being of one and the self-same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

WOmens sorrows are either too extream, not to be redressed; or else tricked up with dissimulation, not to be believed.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp; yet like Falcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equal with man becometh his superiour. *Seneca.*

Women are of right tender condition; they will complain for a small cause, and for less will rise up into great pride.

Like as no man can tell where a shoe wringeth him better then he that wears it; so no man can tell a woman's disposition better then he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it, then a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and waste goods.

Women for a little goodness look for great praise, but for much evil no chastisement.

A fier-

A fierce beaſt and a perilſous enemy to the Common-wealth is a wicked woman; for ſhe is of much power to doe great harm. *Euripides.*

The Eagle, when ſhe ſoareth neareſt the Sun, hovers for a prey; the Salamander is moſt warm when he lieth from the fire; and a woman moſt heart-hollow when ſhe is moſt lip-holy.

Though women ſeem chaſt, yet they may ſecretly delight in change; and though their countenance be coy to all, yet their conſcience may be courteous to ſome one.

Women in miſchief are wiſer then men.

Women by nature are more pitiful then men; but being moved to anger they become more envious then a Serpent, more malicious then a Tyrant, and more deceitful then the Devil. *Socrat.*

Women that are chaſt when they are truſted, prove wantons when they are cauſleſly ſuſpected.

It is the property of a woman to covet moſt that which is denied her.

Virgins hearts are like Cotton-trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteel, and being ripe, put forth, is nothing but wool.

As it is natural to women to deſpiſe that which is offered, ſo it is death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receive, but not retain.

He that can abide a curſt wife need not fear what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open, and the depth of their hearts hacha ſtring that ſtretcheth to their tongue's end.

Women are like to Fortune ſtanding upon a Globe,

Globe, winged with the feathers of ficklenes.

The rule for a Wife to live by is her Husband, i be obedient to the Laws publick.

The eyes of women are framed by art to enam and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, t looks nets, and their words inciting charms.

A hard-favoured woman, renowned for her chaſ is more to be honoured then ſhe that is inconſt though never ſo famous for her beauty. *Mar. Aurel.*

Sophocles being asked, why, when he brought in perſons of women, he made them always good, whe *Euripides* made them bad; Becauſe I (quoth he) repreſent women as they ſhould be, *Euripides* ſuch they are.

A fair woman unconſtant may be reſembled w the counterfeit which *Praxiteles* made of *Flora*: fore the which if one ſtood directly, it ſeemed weep; if on the left ſide, it ſeemed to laugh; if on right ſide, to ſleep.

Womens wits are like *Sheffield* knives, which ſom times are ſo ſharp that they will cut a hair, and oth while ſo blunt that they muſt go to the grindſtone.

If Women be beautiful, they are to be wone w praiſes; if coy, with prayers; if proud, with gifts; covetous, with promiſes.

A woman of good life feareth no man with an e tongue.

Women often in their loves reſemble the Apot cariſts in their Arts, who chuſe the weeds for t ſhops, when they leave the faireſt flowers in the g den.

The wiſer ſort of women are commonly tick with ſelf-love.

The affections of women are always fettered, ei with outward or inward beauty.

Wom

Womens hearts and their tongues are not relatives.
A fair woman with foul conditions is like a sumptu-
ſepulchre full of rotten bones.
A woman that hath been married to many can hard-
pleaſe any.
An honeſt woman being beautiful killeth young men
th her countenance. *Guevar.*
A woman's mind is uncertain, it hath as many new
vices as a tree hath leaves: for ſhe is always deſirous
change, and ſeldome loveth him heartily with whom
e hath been long converſant.
Truſt not a woman when ſhe weepeth, for it is her
ture to weep when ſhe wanteth her will. *Socrat.*
Silence in a woman is a ſpecial vertue.
A woman that hath no dowry to marry her ought
have vertue to adorn her.
A woman in her wit is pregnable; in her ſmile, de-
vable; in her frown, revengeable; in her death,
ceptable.
A fair, beautiful and chaſt woman is the perfect
rkmanſhip of God, the true glory of Angels, the
e miracle of earth, and ſole wonder of the world.
ermes.
That man that is married to a peaceable and ver-
ous woman, being on earth hath attained heaven, be-
g in want hath attained wealth, being in woe hath
tained comfort.

Fœmina nulla bona eſt; vel ſi bona contigit ulli,
Neſcio quo pacto res mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiant, & participes eruditionis virorum fiunt, abſurda multa pra-ique conſilia atque cogitationes & affectus malos pari-. Plutarch.

Of Beauty.

ſin. *Beauty is a ſeemly compoſition of all the mem-bers, wherein all the parts with a certain grace agree together:*

together: but beauty and comelineſs of the mi
convenience meet for the excellency of a man, and
wherein his nature doth differ from other living C
tures: and as the outward beauty moveth and rejo
the eyes; ſo this ſhining in our lives by good order
moderation, both in deed and word, draweth u
the hearts of thoſe men amongſt whom we live.

BEauty is ſuch a fading good, that it can ſcarce
poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and Gold overcom
beauty.

The greateſt gift that ever the Gods beſtowed u
man is Beauty; for it both delighteth the eye, c
tenteth the mind, and winneth good will and fa
of all men. *Anacharſis.*

Beauty is a Tyrant for a ſhort time, the privile
of nature, a cloſe deceit, and a ſolitary Kingdome.

It is a blind man's queſtion, to ask why thoſe th
are loved which are beautiful.

The beauty of the body withereth with age, an
impaired by ſickneſs.

The beauty of the ſoul is innocency and humil
Greg.

The faireſt creature that God made was the wo

Women that paint themſelves to ſeem beautiful
clean deface the Image of their Creator. *Ambr.*

A beautiful countenance is a ſilent commendati

Beauty cannot inflame the fancy ſo much i
month, as ridiculous folly can quench it in a mome

Beauty, vertue, and wealth, are three deep perſ
ſions to make love frolick.

The more beauty is ſeen, the more it is admired.

In all things diviſible there is ſomething more, ſo
thing leſs, ſomething equal, more or leſs; what ca
then more equal then beauty or wit? *Ariſt.*

The Scorpion, if he touch never ſo lightly, invenoms the whole body, the leaſt ſpark of wild-fire ſets whole houſe on flame, the Cockatrice kilſeth men with his ſight, the ſting of love and beauty woundeth ſtidly, the flame of fancy ſets all the thoughts on fire, and the eyes of a Lover wounded with beauty are ſainted incurable.

He that is an enemy to beauty is a foe to nature.

Beauty without honeſty is like poiſon preſerved in a box of gold.

Beautiful women be dangerous marks for young mens eyes to ſhoot at.

Chuſe not thy Wife by her beauty, but by her honeſty: for good deeds will remain when age hath taken her beauty from her.

Parvam facit miſturam cum ſapientia forma: Neglecta oris cura plùs placet, & hoc ipſum quod non ornamus gratius eſt. Amb.

Of Diſſimulation.

Sin. *Diſſimulation is an evil humour of the mind, and contrary to honeſty; it is a countenance ever diſagreeing from the heart's imagination, and a notorious lier in whatſoever it ſuggeſteth.*

THE holieſt men in ſhew prove often the hollowеſt men in heart. *Plotin.*

The tip of the tongue ſoundeth not always the depth the heart.

Where there is the greateſt flouriſh of vertue, there times appeareth the greateſt blemiſh of vanity.

A counterfeit diſeaſe is ſometime taken away with alſe ſyrupe.

It is better to have an open foe then a diſſembling end. *Pythagoras.*

Subtile Sophiſtry perverteth true Philoſophy.

He which dwelleth next to a Cripple will ſoon learn

learn to halt: and he that is converſant with an hy
crite will ſoon endeavour to diſſemble.

Diſſembled holineſs is double iniquity.

The more talk is ſeaſoned with fine phraſes; the
it ſavoureth of true-meaning.

He that diſſembleth ſinneth not of ignorance;
deceiveth by a colour which he himſelf knoweth to
falſe. *Origen.*

Diſſemble not with thy friend, either for fear to
pleaſe him, or for malice to deceive him. *Plato.*

It is far better to ſpeak the truth in a few words, th
to keep ſilence with deep diſſimulation.

Diſſembling courteſies are like *Circe*'s charms, wh
can turn vain-glorious fools into Aſſes, gluttonous fo
into Swine, pleaſant fools into Apes, and proud fo
into Peacocks.

Deceit deſerves deceit, and the end of treachery is
have no truſt.

Craft hath need of cloaking, whereas truth is e
naked.

He that hath often been deceived with the lies o
diſſembler, will ſcant give him credit when he bri
eth a true tale. *Plato.*

The flattering of an enemy is like the melody
the Sirens, who ſing not to ſtir up mirth, but all
unto miſ-hap.

The mind of a crafty diſſembler is hardned more
practice, then the hands of an Artificer by great
bour.

Invia ſub dulci melle venena latent.
Hæredis fletus ſub perſona riſus eſt.

Of Folly.

Defin. *Folly, or intemperancy in our actions, is an ov
flowing in voluptuouſneſs, forcing and compelling
reaſon in ſuch ſort, that no conſideration of loſs*
hin

inderance is able to ſtay or keep back him that is through long cuſtome infected with vice, from betaking himſelf of ſet purpoſe to the execution of all his deſires and luſts, as he that placeth his ſole and ſovereign good therein, ſeeking for no other contentation in any thing, but onely in that which bringeth to his ſenſes delight and pleaſure.

Are wit and unfruitful wiſedom are the next neighbours to folly.

There can be no greater vanity in the world, then eſteem the world, which eſteemed no man; and to ake little account of God, who ſo greatly regarded men. *Auguſt.*

There can be no greater folly in man, then by much vel to encreaſe his goods, and with vain pleaſures loſe his ſoul. *Greg.*

It is folly to attempt any wicked beginning, in pe of a good ending.

He that is vainly carried away with all things is never lighted with one thing.

It is a common imperfection to commit folly, but extraordinary perfection to amend.

The importunate and the fool are brothers children. *arc. Aurel.*

To be wanton without wit is apiſhneſs, and to be tty without wantonneſs is preciſeneſs.

Fire is to be quenched in the ſpark, weeds are to rooted out in the bud, and folly in the bloſſome.

Follies paſt are ſooner remembred then redreſſed.

He that makes a queſtion where there is no doubt, uſt take an anſwer where there is no reaſon.

Few vices are ſufficient to darken many vertues. *lutarch.*

He that lendeth to all that will borrow, ſheweth eat good will, but little wiſedom.

Marriage leapeth into the ſaddle, and repentance on the crouper. *Guevar.*

Vanity

Vanity is the path wherein youth marcheth, folly the page that waits attendant upon their [illegible]

Pygmalion carved a Picture with his hand, and ted upon it with his heart.

He that makes curiosity in love will so long [illegible] courtesie, that either he will be counted a solem tor, or a witless wooer.

Too much curiosity favoureth of self-love; such as are too familiar run into contempt.

Folly refuseth gold, and frenzy preferment; dom seeketh after dignity, and counsel looket gain.

To make the thing proper to one which before common to all, is a true note of folly and a begin of discord.

The riotous that sickneth upon surfeit, and the that feeleth adversity, can very hardly be cured.

The fool wanteth all things, and yet if he had t could not use one of them.

Some be fools by nature, and some be crafty fo get themselves a living; for when they cannot t by their wisedom, then they seek to live by folly

Among the fooliſh, he is most fool that kno little, and yet would seem to know much. *Aug.*

To be overcome with affections is an evident m of folly.

It is a great folly for a man to muse much on things as pass his understanding.

Folly is the poverty of the mind.

A well-favoured and fair person that is a fool is a fair house and an euil Host harboured the *Diogenes.*

It is meer folly to hate sin in another, and, see to correct it, to fall into a greater sin thy self.

A fool that from base poverty is raised up to ri and worldly prosperity, is of all men most fo

nd unfriendly to his friends.
thing done a fool knoweth; but a wise man
eeth things before they come to pass.
he more riches that a fool hath, the foolisher he is.
he heart of a fool is in his mouth, but the mouth
wise man is in his heart.
nstruction given to fools encreaseth folly.
ter cætera mala hoc quoque habet stultitia, Semper in-
vivere. Seneca.
icut nec auris esca, nec guttur verba cognoscit: ita
stultus sapientiam sapientis intelligit.

Of Flattery.

n. *Flattery is a pestilent and noisome vice: it is hardly*
be discerned from friendship, because in every moti-
and affect of the mind they are mutually mingled toge-
er; but in their actions they are meer contraries, for
ttery dissenteth from what it seems to intend.
E is unwise that rather respecteth the fawning
words of a flatterer, then the little love of a faith-
friend. *Aurel.*
lattery resembles Swallows, which in the Summer-
creep under every house, and in the Winter leave
ing behind them but dirt.
latterers blaze that with praise which they have
e to blaspheme with curses.
o flatter a wise man shews want of wisedo
flatterer.
no Vermine will breed where they find no warmth;
Vultures sleep where they find no prey, no Flies
m where they see no flesh, no Pilgrims creep whe
e is no Cros; so there is no Parasite wi
re he finds no gain.
e that seeketh by a plausible shadow of flattery
duce a mind from chastity to adulterie, sinneth
nst the law of nature, in defrauding a man of his
due,

due, his honour, and his reputation. *Lactan.*

Little things catch light minds, and fancy is a
that feedeth first upon fenel.

White silver draweth black lines, and sweet w
breed sharp torments.

It is better to fall among a sort of Ravens, th
mongst flattering companions: for the Ravens
eat a man till he be dead, but flatterers will not
to devour him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly g
pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait
for lucre then for love.

Endeavour diligently to know thy self, so shal
flatterer deceive thee. *Bias.*

The flatterer diligently applieth himself to the
& frameth his speech to please his Master's humour

Like as a Chameleon hath all colours save whit
hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it;
riches, which nourish flatteries, by them come t
thing. *Stobæus.*

He that truly knows himself cannot be deceive
flattery.

Flattery is like friendship in shew, but not in frui

To chide or flatter thy wife publickly, is the next
to make her doe ill privately.

*Adulatio apertis & propitiis auribus recipitur, i
cordia ima descendit: venit ad me pro amico bland
micus.* Senec.

*Sicut sumenda sunt amara salubria, ità semper s
da est amara dulcedo.* Cicero.

Of Suspicion.

Defin. *Suspicion is a certain doubtfull fear of the
detaining the heart timorously with sundry affe
and uncertain proceedings.*

It is hard to blind ſuſpicion with a falſe colour, eſpecially when conceit ſtandeth at the door of an enemy. *Aurel.*

Suſpicious heads want no ſophiſtry to ſupply their miſtruſt.

Let not thine heart ſuſpect what neither thine eyes by proof, nor thine ears hear by report.

That man that is feared of many hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proof.

Suſpicion is a vertue, where a man holds his enemy in his boſome.

It is hard to harbour belief in the boſome of miſtruſt.

Where the party is known for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpicion is the poyſon of true Friendſhip. *Auguſt.*

It is better to ſuſpect too ſoon, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt murders love.

Suſpicion may enter a falſe action, but proof ſhall never bring in his plea.

Where vertue keepeth the fort, report and ſuſpicion may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, unquietneſs, factions, jealouſie, and many other miſchiefs.

Open ſuſpecting of others cometh of ſecret condemning our ſelves. *S. P. S.*

Where hateful ſuſpicion breedeth enmity, there it is ſtrid with painted ſhadows to procure amity.

He that feareth nothing ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, then the grace of God moſt favourable. *Bernard.*

Beauty

Beauty is the true glaſs of divine vertue, and
cion the mirrour in which we ſee our own not
gers.

Suſpect the meaning, and regard not ſpeeche

Baniſh from thy heart unworthy ſuſpicion,
polluteth the excellency of the ſoul.

To ſuſpect where there is cauſe, is ſufferable
to ſuſpect without cauſe, is intolerable.

He that lives without offence never needs t
pect reproof.

Cauſeleſs ſuſpicion is the next way to make hi
evil, which always before did carry a conſtant
ning. *Bias.*

*Octavius Auguſtus domum ſuam non ſolùm crimi
ſuſpicione criminis, vacare voluit.*

*Sicut difficilè aliquem ſuſpicatur malum qui
eſt: ſic difficilè aliquem ſuſpicatur bonum qui ipſe
eſt.* Cicero.

Of Thoughts.

Defin. *Thought generally is all the imaginations
brain, which, being a propoſed object of the heart
keth it continually revolve and work upon thoſe
ceits.*

THoughts of love the farther they wade the d
they be; and deſires ended with peril ſ
of greateſt delight.

Carry thy thoughts ſealed up with ſilence.

Thoughts are bloſſoms of the mind, and wor
fruits of deſires. *Hermes.*

There is nothing that more ſhortneth the
men then vain hope and idle thoughts.

To muſe and meditate is the life of a learned ma

Cogitations and thoughts are the movings an
vels of the ſoul. *Ariſt.*

There are no colours ſo contrary as white
black, no elements ſo diſagreeing as fire and

any thing ſo oppoſite as mens thoughts and their
ds.
hink from whence thou comeſt, bluſh where thou
and tremble to remember whither thou ſhalt go.
.
he mind is the Touch-ſtone of content.
houghts are not ſeen, but the face is the Herald of
mind.
ho thinks before he does, thriveth before he thinks.
houghts and conceits are the apparel of the mind.
P. S.
e employeth his thoughts well that uſeth them
er to teſtifie his vertue then to nouriſh his diſ-
ſure.
et a Prince be guarded with Souldiers, attended
Counſellors, and ſhut up in Forts; yet if his
oughts diſturb him, he is miſerable. *Plutarch.*
dens Thoughts are like Courtiers Cloaks, often
ed, and never more impatient then when they are
ed.
e Bow that ſtandeth bent doth never caſt ſtraight:
the mind that is delighted with earthly pleaſures
ome thinks on heavenly happineſs
is an ancient cuſtome in the fancy of man, to
nothing for well done but that which he thinketh
of, although it be evil; and to eſteem nothing
vil but that which he hateth, although it be right
d.
hen death is at the door remedy is too late; and
misfortune is happened thought of prevention is
leſs.
gitationes vagas & inutiles, & velut ſomno ſimiles,
cipias; quibus ſi animum tuum oblectaveris, quàm
e diſpoſueris teſtis remanebis.
gitationes ſunt improvidi animi reſpectus, & ad e-
nem prono.

Defin. *Wit is the first and principal part of the soul, w*
in the mind, the understanding, and the memory
contained, which are most necessary for the direc
all good and vertuous actions.

SHarpneſs of wit is a ſpark that ſooneſt inflam
deſire. *Chilo.*

One man's will is another man's wit.

The ornaments of wit are much more fair then
badges of nobility.

A bond-man to ire hath no power to rule ot
men by his own wit.

Strength wanting wit and policie to rule overthr
it ſelf. *Horace.*

That which mans ſtrength cannot bring to paſs,
and policie will ſoon diſpatch.

Wine is ſuch a whetſtone for wit, that if it be
ſet thereon, it will quickly grind all the ſteel out,
ſcarce leave a back where it found an edge.

There be three things which argue a good wit
vention, conceiving, and anſwering.

Wit doth not commonly bend where Will
moſt force.

A good wit ill imployed is dangerous in a Co
mon-wealth. *Demoſt.*

He that in theſe daies ſeeketh to get wealth by
without friends, is like unto him that thinketh to
meat in the market without money.

As the Sea-crab ſwimmeth alwaies againſt
ſtream, ſo doth wit alwaies againſt wiſedom. *Pyt*

As a Bee is oftentimes hurt with his own hone
is wit not ſeldome plagued with his own conceit.

Wit without learning is like a tree without f
Ariſt.

Wit though it hath been eaten with the canke
co

conceit, and fretted with the ruſt of vain love, yet being purified in the Still of wiſedom, and tried in the fire of zeal, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſedome cannot be profitable to a fool, nor wit to him that uſeth it not.

The wit of man is apt to all goodneſs, if it be applied thereunto. *Diogenes.*

Man's wit is made dull through groſs and immoderate feeding.

Many by wit get wealth, but none by wealth purchaſe wit; yet both wit and wealth agree in the ſympathy.

He ſeemeth to be moſt ignorant that truſteth moſt to his own wit. *Plato.*

By how much the interiour ſenſes are more precious, and the gifts of the mind more excellent then the exteriour organs and inſtruments of the body; by ſo much the more is wit to be preferred before the outward proportion of lineaments.

He beſt perceiveth his own wit, who, though his knowledge be great, yet thinketh himſelf to underſtand little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men of leaſt wit are the greateſt bablers.

Recreation of wits ought to be allowed: for when they have a little reſted, they oftentimes prove more ſharp and quick. *Seneca.*

Words wittily ſpoken do awake and revive the judgement; but great and manifeſt examples perſwade the heart.

Wit in women is like oil in the flame, and either kindleth too great vertue, or too extream vanity.

Wit gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
——— Nil non mortale tenemus,
Pectoris exceptis ingenique bonis. Ovid.

Of Wisedom.

Definition. *Wisedom is a general vertue, the Princess and guide of all other vertues, and that wherein the knowledge of our soveraign good and the end of our life consisteth; as also the choice of those ways by which we may come unto it.*

WIsedom shineth in the midst of anger.

It is wisedome to think upon any thing before we execute it. *Plotinus.*

By others faults wise men correct their own offences

He is wise that is wise to himself. *Euripides.*

As it is great wisedom for a man to be Secretary to himself: so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

It is wisedom to look ere we leap; and folly to doubt where no cause is.

It is more wisedom to lament the life of the Wicked then the death of the Just.

All is but lip-wisedom that wanteth experience. *P. S.*

In many injuries there is more security and wisedom to dissemble a wrong then to revenge it. *Alex. Severus.*

There can be no greater triumph, or token of wisedom, then to conquer affections.

To the wise it is as great a pleasure to hear counsel mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisedom is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisedom provideth things necessary, not superfluous. *Solon.*

He that enjoyeth wealth without wisedom possesseth

care

care for himſelf, envy for his neighbours, ſpurs fo
his enemies, a prey for thieves, travel for his perſo
anguiſh for his ſpirit, a ſcruple for his conſcience
peril for his love, woe for his children, and a curſ
for his heirs: becauſe although he knows how t
gather, yet he wanteth skill to diſpoſe what he ha
gotten.

He that is too wiſe is a very fool.

True wiſedom teacheth us as well to doe well as t
ſpeak well.

Sapience is the foundation and root of all noble an
laudable things: by her we may attain a happy end
and learn to keep our ſelves from everlaſting pain.

It is a point of great wiſedom to know to what pur
poſe the time beſt ſerveth.

Wiſedom is a tree that ſpringeth from the heart, an
beareth fruit in the tongue.

A wiſe man is never leſs alone then when he i
alone. *Ambr.*

The firſt point of wiſedom is to diſcern that which i
falſe: the ſecond, to know that which is true. *Lact.*

Wiſedom is the food of the ſoul.

A wiſe man's Country is the whole world.

Wiſedom garniſheth riches, and ſhadoweth pover
tie. *Socrat.*

Liberalitie knoweth not the circumſtances how to
give, if wiſedom bend not the courſe by a right com
paſs.

A valiant mind, forward in wit, and not guided by
wiſedom, runneth into many inconſiderate actions.

Wiſedom is wealth to a poor man.

Many things imperfect by nature are made perfect
by wiſedom.

Of all the gifts of God, wiſedom is moſt pure: ſhe
giveth goodneſſe to good people, ſhe pardoneth the
wicked, ſhe maketh the poor rich, and the rich honou-

rable, and such as unfeignedly embrace her she ... keth like unto God. *Hermes.*

Justice without wisedom is resolved into cruelty, tem... perance into fury, and fortitude into tyranny. *Cic.*

Wisedom reformeth abuses past, ordereth thing... present, and foreseeth things to come.

We can in no sort behave our selves more prudently ... then by considering how we may deal prudently.

A man of perfect wisedom is immortal, and one ... an in-seeing understanding shall abound in wealth: ... that a wise man shall live ever to purchase, and pur... chase ever to live.

It is not possible for that man to obtain wisedom ... knowledge which is in bondage to a woman. *Marc. An...*

Wisedom was begot by nature, nourished by exp... rience, and brought forth by learning, who like a Mid... wife putteth nothing in the mind, but delivereth an... enfranchiseth the over-burthened memory.

Power and magnanimity in a young Souldier is con... bated by old age, and taken prisoner by wisedom.

The onely mother of extream mischief, and fir... original of wars, was worldly wisedom.

Wisedome is like a thing fallen into the water, whic... no man can find except he search at the bottom.

Oculorum est in nobis sensus acerrimus, quibus tamen s... pientiam non cernimus: quam illa ardentes amores exc... raret sui si videretur! Cicero.

Primus ad sapientiam gradus est, seipsum noscere: qu... ut omnium difficillimum est, ita longè utilissimum.

Of Sermons.

Defin. *Sermons are speech or talk commonly used of d... vine matters and holy Scriptures, conferring eith... with God, or of God.*

SErmons are testimonies of obedience, & obedien... to the Word of God is the mother of all vertue...

Se...

Sermons consist of three heads, Reprehension, Admonition, and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good man's Sermons are Lances to a bad man's Conscience, and balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude, and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like images, that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisedom, and give them knowledge of things past and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man which expresseth a worthy end consisteth in contemplation and action, hearing of Sermons and imitating them.

The vertue of wisedom proceedeth from knowledge, and reason is gotten by hearing of Sermons.

The knowledge of good and evil cometh by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but Sermons are beams proceeding from that true Sun, which doth not onely illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The vertue of Sermons among other vertues is like the vertue of Sight among the five Senses.

Sermons have three eyes; Memory, Understanding, and Prudence.

Preachers in their Sermons reſemble Heralds de
ring the meſſage of their Maſter.

*Quanto magis quiſque in ſacris eloquiis aſſiduus fue
tanto ex eis uberiorem intelligentiam capit.* Bern.

Omnia ſunt hominum ſubito fluitantia motu,
Tempus in æternum vox viret una Dei.

Of Memory.

Defin. *Memory is that which preſerveth underſtanding,
keepeth faſt thoſe things heard and learned; it is t
mother of the Muſes, the treaſure of knowledge, t
hearing of deaf things, and the ſight of the blind.*

THE memory of man is like a net, which holde
great things, and letteth the ſmall come throu
Solon.

Before thou ſleep, apparel remembrance with wh
thou haſt ſaid and done waking.

No man ought to make his memory rich by ſea
ching out the ſecrets of God. *Bernard.*

There is a divine memory given of God, in whi
Casket the Jewels of wiſedom and ſcience are loc
Auguſt.

Memory is the mother of the Muſes.

It is folly to remember that by which we forget o
ſelves.

Themiſtocles was of ſo great memory, that he deſire
to be taught the Art of forgetfulneſs.

We are faſhioned by wit, knowledge and memory
but ſtudy conceits, and wed them together.

Boaſt not of the remembrance of ill, but r ther b
ſorry for bearing that load in thy memory.

Memory is an enemy to reſt, and the chronicle
our misfortunes. *Aurel.*

Remembrance of good things is the key which
locks happy memory.

Memory is the ſoul's treaſury, and thence

th her garment of adornation.

Never trouble thy head with remembrance of idle ords, but apply thy wit to underſtand deep meanings.

Writing is the tongue of the hand, and the herald f memory.

Whatſoever thou bequeatheſt to memory, ſuffer it o ſleep with her; after employ it, and it will have etter abilitie.

Surfeits and cold confound memory. *Galen.*

The beſt remembrance is to think well, ſay well, and oe well: all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſi-e, keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to ork new repentance.

It is great wiſedom to forget other mens faults, by emembring our own offences. *Socrat.*

The firſt Leſſon that *Socrates* taught his Scholars as, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteri-rum; unde ſenſus eſt præſentium, opinio ſeu fides futuro-m & memoria præteritorum. Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium. icero.

Of Learning.

efin. *Learning is the knowledge and underſtanding of the Arts and Sciences; ſhe is alſo the mother of ver-tue and perfection.*

F a Governour or Captain be void of wiſedom and learning, civil policy cannot be maintained, m l diſcipline wanteth her greateſt ſtay, and courage oweth raſhneſs.

Learning in a Souldier is an armour of never-tainted oof, and a wounding dart unreſiſtible. *Vegetius.*

Learning was the firſt founder of weals publick,

nd the first Crown of Conquest.

Learning addeth to Conquest perpetuity, when F tune's Sun setteth at the first shining.

He that laboureth to instruct the mind with go and laudable qualities, and vertues, and honest f scipline, shall purchase praise with men, and favo with God. *August.*

Learning is the display of Honour, and Humili is sister unto true Nobility: the latter being as nec ful in a housholder, as the other in a man of arm profitable.

It neither savoureth of learning, nor can be appr ved of wisedom, to give over-much credit to thi which stand without reason.

The conquest of *Timotheus* wone by Oratory a sweet words was good; so were the victories of *De trius* effected with the sword: but in an absolute Co mander let both the one and the other be resident

In all thy conquests have soveraign regard to Le ning, for therein was *Alexander* renowned, who in conquest of *Thebes* sold all the free-men, (Priests on excepted) and in the greatness of the Massacre onely gave charge for the saving of *Pindarus* the Po but himself saw both him, his house and fam undamnified.

Learning is the temperance of youth, the comfo of old age, standing for wealth upon poverty, a serving for an ornament to riches. *Cicero.*

The most learning and knowledge that we have the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion that suppo learning to be nothing available to the government the Common-wealth.

Sleep and labour are enemies to learning.

It is less pain to learn in youth, then to be ignor in age. *Solon.*

M

Man's understanding seeth, heareth and liveth: all the rest is blind and deaf, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wisedom and learning.

False doctrine is the leprosie of the mind.

Be sober and chast among young folk, that they may learn of thee; and among old folk, that thou maist learn of them.

Nature without learning is blind. *Plato.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endeavour thy self to learn to know and to follow the truth; for he that is ignorant therein, and will not learn, can never be good. *Cicero.*

Learning maketh young men sober, and comforteth old men: it is wealth to the poor, and treasure to the rich. *Aristo.*

It is no shame for a man to learn that he knoweth not, of what age soever he be. *Isocrates.*

Of all things the least quantity is to be born, save learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis sine literis mors est, & vivi hominis sepultura. Cicero.

Of Knowledge.

Knowledge is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of all wisedom, and the beginning of our salvation.

Know-

KNowledge is of such a qualitie, that the more a man knoweth, the more he encreaseth his desire to know.

The knowledge of all things is profitable, but the use of any thing is uncomely.

To know, and not be able to perform, is a double mis-hap. *Solon.*

Experience with instruction is the best way to perfection.

It is more to know how to use the victorie, then to overcome.

He that wanteth knowledge, science and nurture, but the shape of a man, though never so well beautified with the gifts of nature.

Alexander the Great made so great account of knowledge & learning, that he was wont to say, he was more bound to *Aristotle* for giving him learning, then to his Father *Philip* for his life; sith the one was momentary, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Isocrates.*

War Iron is better then Gold; and in man's life knowledge is to be preferred before riches. *Socrates.*

The *Egyptians* accounted it a most intolerable calamitie to endure but for three daies the darkness which God sent unto them by *Moses*: how much more ought we to be afraid, when we remain all our life in the night of ignorance?

Doubtfulness and untruth are the daughters of ignorance.

Above all things we should have a care to keep the
ly from diseases, the soul from ignorance, and the
y from sedition. *Pythag.*

The best knowledge is for a man to know himself.
rates.

He that well knoweth himself esteemeth but little of
nself; he considereth from whence he came, and
ereunto he must go; he regardeth not the vain plea-
es of this brittle life, but extolleth the law of God,
seeketh to live in his fear. But he that knoweth not
nself is ignorant of God, wilfull in wickedness, un-
sitable in his life, and utterly graceless at his death.
crob.

The understanding and knowledge of vain men is
beast-like to those that are possessed with the hea-
ly Spirit, which are secret and hid; and whereas they
k and utter their knowledge, all other ought to be
nt.

knowledge seemeth to be a thing indifferent both
ood and evil.

crates thanked God onely for these three things:
that he had made him a man, and not a woman;
dly, that he was born a *Grecian*, and not a *Bar-*
an; thirdly, that he was a Philosopher, and not
rned: esteeming the gifts of Nature and Fortune
o value, unless they be beautified with the gifts of
mind.

perience is the Mistress of Age.

ning continueth when all other worldly wealth
led.

that knoweth not that which he ought to know
rute beast among men: he that knoweth no more
he hath need of is a man among brute beasts: and
knoweth all that may be known is a God a-
men. *Pythag.*

sufficiently well learned that knoweth how

to

to doe well; and he hath power enough that can refrain from doing evil. *Cicero.*

To lack knowledge is a very evil thing; to disdain or scorn to learn, is worse: but to withstand and resist the truth against men of knowledge teaching the truth, is worst, and farthest from all grace.

No science is perfect that is not grounded on infallible principles.

Solon, who was taught by much experience and reading, wrought many things for the profit of the weal publick.

A man that is rich in knowledge is rich in all things for without it there is nothing; and with it what can be wanting? *Solon.*

Endeavour thy self to doe so well, that others may rather envy at thy knowledge then laugh at thy ignorance.

Licet omnes scientiæ nobiles sunt, tamen divinæ nobilior, quia ejus subjectum est nobilius. Arist.

Of Eloquence.

Defin. Eloquence or Oratory is an art which teacheth laudable manner of well-speaking: it is the ornament of the brain, & the gilt sometimes to an evil-reputed matter.

THE speech of a man is a divine work, and full of admiration; therefore we ought not to defile or pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which often becomes odious and corrupt by the wicked doctrine of men. *Socrates.*

It is a special vertue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Of Eloquence.

loquence hath a double fountain: the one inter-
proceeding from the mind, called the Divine
; the other external, uttered in ſpeech, called the
lenger of conceits and thoughts. *Cicero.*

nternal Oratory aims at friendſhip towards a man's
reſpecting onely the mark of vertue, through the
ructions of Philoſophy.

xternal Eloquence aims at friendſhip towards o-
, cauſing us to ſpeak and teach whatſoever is
ful and profitable for every one.

nternal ſpeech maketh a man always agree with
elf, it cauſeth him never to complain, never to re-
; it maketh him full of peace, full of love and con-
ation in his own vertue, it healeth him of every re-
ious paſſion which is diſobedient to reaſon, and of
contentions between Wit and Will.

xternal carrieth with it all the force and efficacy
perſwade.

loquence is made by air, beaten and framed with
iculate and diſtinct ſound; yet the reaſon thereof is
d to be comprehended by humane ſenſe. *Quin.*

ords are the ſhadows of works, and Eloquence the
ament to both.

hen the lips of perfect Eloquence are opened, we
old, as it were in a Temple, the goodly ſimilitudes
images of the ſoul.

is not ſo neceſſary that the Oratour and the Law
ld agree in one and the ſame thing, as it is requiſite
fe of a Philoſopher ſhould be conformable with
doctrine and ſpeech.

loquence is a profeſſion of ſerious, grave and
ry matters, and not a play conſtantly uttered to
n honour onely.

Oratory ought to have a reaſon for a foundation,
the love of our neighbour for a mark to aim at.
e tongue is a ſlippery inſtrument, and bringeth
great

reat danger to thoſe that either neglect or de

If Eloquence be directed with a religious unde
ling, it will ſing us a ſong tuned with all the
cords of true harmony of vertue.

Eloquence ought to be like gold, which is the
greateſt price and value when it hath leaſt droſs

A dry and thirſty ear muſt be watred with Eloqu
which is good to drink: and that Eloquence, grou
upon reaſon onely, is able to content and ſatisf
hearing.

The goodlieſt aſſembly in the world is where
Graces and Muſes meet together.

Unprofitable Eloquence is like Cypreſs-trees, w
are great and tall, but bear no fruit.

Babling Oratours are the thieves of time, and c
pared to empty veſſels, which give greater ſound
they that are full.

The tongue by Eloquence ſerveth both to p
and inſtruct others, and likewiſe to hurt and co
others.

There be two onely times for a man to ſhew
quence: the one, when the matter is neceſſary; t
ther, when a man ſpeaketh that which he knowet

Great men ought to be conſiderate in their ſp
and to be eloquent in ſententious words, of ano
phraſe then that of the vulgar ſort; or elſe to be ſi
wanting the vertue of Eloquence. *Guevar.*

Men ought to be more conſiderate in writing th
ſpeaking: becauſe a raſh and indiſcreet word ma
corrected preſently; but that which is written ca
more be denied or amended, but with infamy.

Oratory is the ſpur to arms: for the eloquent
tion of *Iſocrates* was the firſt trumpet that gave
an alarm to the *Aſian* wars, which *Alexander* his
without intermiſſion ended.

t hominis decus eſt ingenium, ſic ingenii lumen eſt elo-ia. Cicero.

rationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetry.

n. *A Poet was called* Vates, *which is as much as ivine, Fore-ſeer, or Prophet: and of this word* Car-ina, *which was taken for Poeſie, came this word harm, becauſe it is as a divine inchantment to the nſes, drawing them by the ſweetneſs of delightful umbers to a wondrous admiration. The Geeks de-ve a Poet from this word* Poiein, *which ſignifieth make; and we, following it, call a Poet a maker: hich name how great it is, the ſimpleſt can judge: nd Poetry* Ariſtotle *calleth an art of imitation, or, to eak metaphorically, a ſpeaking picture.*

VItty Poems are fit for wiſe heads, and exam-ples of honour for ſuch as triumph in vertue.

hink thy ſelf to be a good Oratour and Poet, when canſt perſwade thy ſelf to doe that which thou iteſt.

King ought now and then to take pleaſure in hea-and reading of Comedies; becauſe thereby he perceive and hear many things done in his Realm, h otherwiſe he ſhould not know. *Jew.*

oetry quickneth the wit, ſweetneth the diſcourſe, tickleth the ear.

oetry applied to the praiſes of God knitteth the unto him, ſoundeth the ſenſes, moderateth griefs, tempereth hatred. *Guevar.*

t is taught by Art, but Poetry onely is the gift of

oetry dividing a man from himſelf maketh him ly his own admirer.

the ſeal leaveth the impreſſion of his form in wax;

wax; ſo the learned Poet engraveth his paſſions ſ
fectly in mens hearts, that the hearer almoſt is
formed into the authour.

A corrupt ſubject defraudeth Poetry of her due
A true Poet in his lines forgetteth profane ple
but approveth doctrine.

Love heateth the brain, and anger maketh a
Juvenal.

Poetry is another nature, making things ſeem
ter then they are by nature.

Impious Poets make *Chilo* a *Thais*, *Helicon* a br
houſe, and themſelves contemptible.

Painting is a dumb Poeſie, and Poeſie a ſp
Painting.

It was written of *Socrates*, that he was ill br
up to Poetry, becauſe he loved the truth.

He which firſt invented the Iambick verſifyi
bite and quip, was the firſt that felt the ſmart th

Eaſe is the nurſe of Poetry. *S. P. S.*

Poets are born, but Oratours are made.

O ſacer & magnus vatum labor! omnia fato
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defin. *Admiration is a paſſion of the ſoul which by a ſ*
apprehenſion exalteth the powers, and makes the
a trance, ſleeping in judgment of the preſent obje
king all things to be wonderfull that it beholdeth.

THey are unfortunate Princes that neither w
taught to admire themſelves, nor won
their faults. *Petr.*

In vain is he fortified with terrour that is no
ded with love and admiration.

They ſhould liſt to doe leaſt that may do

ill, either in art or admiration.
that will loſe a friend to be rid of a foe, may be
red for his policy, but not for his charity.
nces, for all their admirations, buy their quiet
wrongs.
is better for a few eyes to make a little river, then
l ſights to infer an admiration.
alms get nothing by change, but perils and admi-
n.
pth of words, height of courage, and largeneſs of
nificence, get admiration.
oſe which wiſh for Princes, endure them like
lers, nine days.
me by admiring other mens vertues become ene-
to their own vices. *Bias.*
ſedom doth prefer and admire the unjuſteſt peace
e the juſteſt war.
is a ſign of a malicious mind, not to admire the
that is worthy of admiration. *Marc. Aurel.*
e that from a man of ſtrength and admiration takes
his right, augmenteth his ſtrength, and gives him
e right.
er-ſhadowing providence blinds the ſharpeſt and
admired counſels of the wiſe, that they cannot
rn their nakedneſs. *Hermes.*
dmire with love, and love with joy in the midſt of
S. P. S.
perſwading want, wronged patience, looſeneſs
force, are the breeders of Civil wars and admira-

en wholly uſed to war wonder at the name of
e.
ey which are brought up in admiration and
think it beſt fiſhing in troubled waters.
e weather-like vulgar are apt to admire every
and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injustic
keep what impiety hath gotten.

An eaſie-yielding zeal quickly is overcome
mitting of gravitie's Eloquence.

It is no wonder that the armed power
ther find right, or make right; for what ma
that may what he will?

Our knowledge muſt be terrour, and our skill
neſs, to admire the work of him which made all

Admiratio peperit Philoſophiam.

*Admiratio quæ magna eſt non parit verba, ſ
tium.*

Of Schools.

Defin. *A School is the nurſery of learning, or th
houſe from whence the mind fetcheth inſtruc
riches, adorning the ſoul with mental vertues
vine knowledge.*

TYranny is vile in a School-maſter: for youth
rather be trained with courteſie then com

Becauſe youth by nature is wild, therefore
School-maſters break them by gentleneſs.

That child is groſs-witted, which being thr
ſchool-taught continues ſtill barbarous.

Women prove the beſt School-maſters, wh
place their delight in inſtructions.

Women ought to have as great intereſt in
as men, though not ſo ſoon as men; becauſe th
being more perfect, they would make mens t
ons leſs perfect.

Two things are to be regarded in Schools
School-maſters: firſt, wherein Children muſt be
next, how they ſhould be taught.

A School ſhould contain four principal rud
that is, Grammar, Exerciſe, Muſick, and Pai

C

mar is the door to Science, whereby we
t well and exactly.
cation is a second nature, and the princ
n Schools the best education.
nature of man is like a pair of Balance, guided
ool-rules and custome.
e royallest-born creature have not his nature
with School-rudiments, it is gross and barba-

ysician's study is the School of Philosophy.
.
re not manured with knowledge bringeth forth
but thistles and brambles.
re in some sort is a school of decency, and
h rules of honest civilitie.
est wisedom is to know a man's self: and lear-
d Schools first bring that knowledge.
s nature, being the instinct and inclination of
it, is better by School-rudiments.
want of School-doctrine is the first corruption
e.
are tamer then men, if Doctrine did not bri-
.
ols tame Nature, and tamed Nature is perfect

good beginning cometh by nature, but the
by School-education.
ge and greatness is as much aspired to in
as from Nature.
io est prima, secunda, tertia pars vitæ: sine
s doctrina est veluti armata injustitia.

——*Nunc adhibe puro*
ectore verba, puer, nunc te melioribus offer.
o semel est imbuta recens, servabit odorem
ta diu. Horat.

Of

Of Ignorance.

Defin. *Ignorance is that defect which causeth a judge of evil things, to deliberate worse; not how to take the advantage of present good th to conceive ill of whatsoever is good in man's l*

IT proceedeth of a light judgement to cr things that a man heareth, and to doe al that he seeth. *Socrat.*

Ignorance hath alwaies the boldest face.

To abound in all things, and not to know th them, is plain penury.

Ignorance is a madness of the mind.

It is great shame for an old man to be ign the knowledge of God's law.

Idleness engendreth ignorance, and ignorance dreth errour.

There is nothing worse then to live beastly, of honest order; and the greatest and most cause ther of is the sin of ignorance, which is enemy to knowledge. *Plato.*

Through want of wit cometh much harm, means of ignorance much good is left undone.

Where there is no capacitie, there perswasio vain. *Socrates.*

It is better teaching the ignorant by experien the learned by wisedom.

To rule without regard, to urge without re to laugh immoderately, are manifest signs rance.

Ignorance in adversitie is a blessing, in prosp scorn, in science a plague.

He that knoweth not how much he seeket not know when to find that which he lacket

There can be no greater ignorance then pre

Ignorance is no excuse for faults, sith we h of knowledge.

is better to be unborn then untaught: for igno-
the root of misfortune. *Plato.*
norance is never known to be ignorance, till
ched with knowledge.
he ignorant man hath no greater foe then his own
rance, for it destroyeth where it liveth. *Lactan.*
is an ignorant Musician that can sing but one
but he is more accursed that knoweth no vertue.
norance is a dangerous and spiritual poison, which
en ought warily to shun. *Greg.*
norance is a sickness of the mind, and the ocean
f all errours.
e soul of man receiving and comprehending the di-
understanding conducteth all things rightly and
ily; but if she be once joyned with ignorance, she
eth clean contrary; and the understanding is un-
he soul as the sight to the body. *Aug.*
om their lewd mother ignorance issue two daugh-
Falshood and Doubt.
is reported that Pope *Celestine* the fifth deposed
lf by reason of his ignorance.
norance believeth not what it seeth.
e that is ignorant in the truth, and led about with
ions, must needs erre.
norance is a voluntary misfortune.
norance is the mother of errour.
he harder we receive our health, because we were
rant that we were sick.
om small errours, no lett at the beginning, spring
mes great and mighty mischiefs.
e chiefest cause and beginning of errour is, when
imagine those things to please God which please
lves, and those things to displease God where-
they themselves are discontented.
errour begun is not to be overcome with vio-
, but with truth.

Custome,

Custome, though never so ancient, without [illegible] but an old errour. *Cyprian.*

He that erreth before he knows the truth ought sooner to be forgiven. *Cyprian.*

A wilful-minded man is subject to much error. *Unicum est bonum scientia, & malum unicum ignorantia. Imperitiam comitatur temeritas.*

Of Goodnes.

Defin. *Goodnes is that which includeth in it self all that favoureth of God and his works, having a purity and stedfastnes of godly substance.*

Goodnes in general makes every one think strength of vertue in another, whereof they the assured foundation in themselves. *Plato.*

As oft as we doe good we offer sacrifice.

It is too much for one good man to want.

A man may be too just and too wise, but never good. *Socrat.*

The humour of youth is ever to think that wisdome goodnes he seeth not.

There is no good unless it be voluntarie.

A good man's wish is substance, faith, and fame Glory and grace according to the same.

A man is not to be accounted good for his age for his charitable actions.

He may worthily be called good who maketh men fare the better for his goodnes.

Thou canst not be perfectly good when thou hatest thine enemy; what shalt thou then be when thou lovest him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, then to be seen in the companie of good men. *Plato.*

The further a good man is known, the farther

rtues spread and root themselves in mens hearts and membrance.

Whatsoever is right and honest, and joyned with rtue, that alone is onely good.

He that is mighty is not by and by good; but he that ood is presently mighty. *Isocrates.*

The goodness that proceedeth from an ignorant man like the herbs that grow upon a dunghil.

Riches will decay, prosperity may change: but goodss doth continue till death.

The more our grace and goodness doth increase, the ore our souls address themselves to God. *Basil.*

As God is all goodness, so loveth he all good things, Righteousness and Vertue; and hateth Vice and ickedness.

The goodness of the soul is the most principal and iefest goodness that can be. *Plato.*

Vir bonus & prudens (qualem vix repperit unum
Millibus è cunctis hominum consultus Apollo)
Judex ipse sui totum se explorat ad unguem.
Difficile est hominibus persuadere, bonitatem propter ipm diligendam. Cicero.

Of Comfort.

fin. *Comfort is an ease, help, or consolation in our troubles and adversities, which disburthening the mind, restores it to calm and quiet patience.*

Comfort in extremity healeth many wounds, pacifieth the discontented heart, & governeth the mind.

Troubles are but instructions to teach men wit: for them thou mayst know falshood from faith, and trusty friend from thy traitourous foe.

Despair not when all worldly means are done: for d will raise thee, if thou trust in him. *August.*

rieve not at Afflictions, for they are the rods wherehe God beateth his children.

There is nothing grievous, if the thought make not so.

Art thou backbited? rejoyce, if guiltless; if guilty amend.

Be not discontented at the loss of children, for they were born to die.

There is nothing the world can take away, because the world giveth nothing: fame perisheth, honour fadeth, wealth decayeth; only true riches is our constancy in all casualties. *Aurel.*

All things are vanity which are under the Sun, all things continual labour and travel: what hath he to mourn for then, when all things he can lose in this life are but fading and miserable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with sorrow the best remedy is to defer counsel until the party be more apt to receive consolation. *Plut. Aurel.*

Let not sorrow over-much molest thee; for as long as thou hast steps thy worth, grief must have end.

Wrong is the trial of thy patience.

Sickness is the prison of the body, but comfort the liberty of the soul. *Plato.*

The best comfort to a miser is to behold the overflow of his wealth.

The suspectless, the temperate, and the wise man are never uncomfortable.

By sorrow the heart is tormented, by comfort revived; it is half dead if it is revived.

Sad sighs unto the woes of the heart; and kind speeches comfort the soul in heaviness.

Assurance puts away sorrow, and fear poisons comfort. *Stobeus.*

He that will be truly valiant must neither let not grief overcome him: for better not to live than to be a bondslave to passion.

He that coveteth comfort without sorrow must apply his wit in following wisedom.

To friends afflicted with sorrow, we ought to give remedy to their persons, and consolation and comfort to their heart.

The multiplying of comfort is the asswaging of cares. *Sen.*

In the midst of all thy cares let this be thy chiefest comfort: hard things may be mollified, streight things may be loosened, and little things shall never grieve him that can handsomely bear them.

Sorrow seldom taketh place in him that abstaineth from four things: that is, from hastiness, wilful frowardness, pride, and sloth.

Mala de te loquuntur homines, sed mali: non de te loquuntur, sed de se.

Flebile principium melior fortuna sequuta est.

Of Patience.

Sen. *Patience is an habit that consisteth in sustaining cheerfully all labours and griefs for the love of honesty: it is that excellent good thing that keepeth the tranquility of our spirit as much as may be in adversities, and not to complain of that which is uncertain.*

Patience is a voluntary adventuring of hard things for the desire of vertue. *Socrates.*

The remedy of injuries is, by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, strong and valiant, who doth not onely with patience suffer injuries, rebukes and displeasures done unto him, but also good against those evils. *Arist.*

Better it is to offer thy self in Triumph, than to be drawn to it by dishonour. *Appian.*

It is a special sign of heroical magnanimity to despise wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needless to be spoken: but it is much better to conceal things dangerous to be told.

Patience is so like to fortitude, that it seemeth it is either her sister or her daughter.

The common sort do take revenge for their crosses, but noble minds forgive for their vertue.

Patience without comfort brings peril of consumption.

It is a pleasant tarrying that stayeth from evil doing.

The end of patience is the expectation of profit.

That is to be born with patience which cannot be redressed with carefulness.

It is not merit to suffer persecutions, if we have no patience therein.

It is more safety to forget an injury, then to revenge it. *Aurel.*

The sweetest salve for misery is patience, and the onely medicine for want is content.

Patience is the best salve against love and sorrow.

To suffer infirmities, and dissemble mis-hap, that is the office of a constant sick man, the other a cunning States-man.

To be discreet in prosperity, and patient in adversity, is the true motion and effect of a vertuous valiant mind. *Cicero.*

Quintus Fabius, after he had been Consul, did refuse to march under the Ensigns of other Consuls, patience being oft provoked with injuries, brake forth at last into fury.

It is good for a good man to wish the best, to look upon the worst, and patiently to suffer what chance doth happen.

Humility, patience and fair speech are the [illegible] of wrath and anger.

e seemeth to be perfectly patient that in his fury
subdue his own affections.

Patience and Perseverance are two proper notes
ereby God's children are truly known from Hypo-
tes, Counterfeits, and Dissemblers. *August.*

In suffering of afflictions patience is made more
ong and perfect.

The troubles that come of necessity ought to be
n with boldness and good courage.

he best way for a man to be avenged is to contemn
ury and rebuke, and to live with such honesty and
od behaviour, that the doer of wrong shall at last
thereof ashamed, or at the least lose the fruit of
malice; that is, he shall not rejoyce, nor have
ry of the hinderance and damage. *Plato.*

——Serpens, sitis, ardor, arena,
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum est.

Of Friendship.

Sin. *Friendship is a community of a perpetual will, the*
nd whereof is fellowship of life; and it is framed by
he profit of a long-continued love. Friendship is also
an inveterate and ancient love, wherein is more plea-
ure then desire.

Friendship is a perfect consent of things appertai-
ning as well unto God as to man, with benevo-
ce and charity.

riendship in good men is a blessing, and stable con-
ing of sundry wills, making of two persons one, in
ing and suffering: and therefore a friend is pro-
ly called a Second self, for that in both men is but
mind and possession; and that which more is, a
rejoyceth more at his friend's good hap then he
at his own. *Aurel.*

ue and perfect friendship is to make one heart
mind of many hearts and bodies.

It is the property of true friends to live and lo
gether; but feigned friends flie from a man in
trial.

Friendſhip judgeth without partiality, and affe
winketh at apparent follies.

A friend's love cannot be recompenſed with ri
when for his friend he putteth his life in jeopar

To diſwade a man in a courſe of honour, wer
the part of a friend; and to ſet one forward in foll
diſcretion in a man.

Friends meeting after long abſence are the ſwe
flowers in the garden of true affection.

The love of men to women is a thing common
of courſe; but the friendſhip of man to man is in
and immortal. *Plato.*

The fellowſhip of a true friend in miſery is a
ſweet, and his counſels in proſperity are always f
nate.

Friendſhip, being an equity of reciprocal good
is of three kinds; the one of neighbourhood, the
hoſpitality, the laſt love. *Ariſt.*

Love is confirmed either by gifts, or ſtudy of ve
then goeth it from a paſſion to a perfect habit,
leaveth the name of Love, and is called Friend
which no time can violate.

We ought to uſe a friend like gold, to try hi
fore we have need.

He is a true friend whoſe care is to pleaſu
friend in all things, moved thereunto by a meet
will which he beareth unto him. *Ariſt.*

It is no ſmall grief to a good nature to t
friend. *Eurip.*

To beg a thing at a friend's hand is to buy i

Perfect amity conſiſteth in equality and a
the minds.

A friend unto a friend neither hideth ſecre
neth money.

The want of friends is perillous, but ſome friends ove tedious.

The words of a friend joyned with true affection ve life to the heart, and comfort to a care-oppreſ- d mind. *Chilo.*

Friends ought always to be tried before they are uſted; leſt ſhining like the Carbuncle, as if they had re, they be found when they be touched to be with- t faith.

Good will is the beginning of friendſhip, which by e cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary at thou doe the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach; with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his iend's offence.

Proud and ſcornful people are perillous friends.

Friendſhip ought to be ingendered of equalneſs: where equality is not, friendſhip cannot long con- nue. *Cicero.*

Where true friends are knit in love, there ſorrows e ſhared equally.

Friends muſt be uſed as Muſicians tune their ſtrings, ho finding them in diſcord, do not break them, t rather by intenſion or remiſſion frame them to a leaſant conſent.

In muſick there are many diſcords, before they can e framed to a Diapaſon: and in contracting of good ill, many jarrs before there be eſtabliſhed a true and erfect friendſhip.

A friend is in proſperity a pleaſure, in adverſity a ace, in grief a comfort, in joy a merry companion, at all times a ſecond ſelf.

A friend is a precious Jewel, within whoſe boſome e may unload his ſorrows, and unfold his ſecrets.

As fire and heat are inſeparable, ſo are the hearts faithful friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not knowing it: ſo ſhould a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous then the wrongs wrought by an enemy.

Friendſhip is given by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend is, to perform more then he promiſeth; but the condition of a diſſembler is, to promiſe more then he meaneth to perform.

Great profers are meet to be uſed to ſtrangers, but good turns to true friends.

If thou intend to prove thy friend, ſtay not till need and neceſſity urgeth thee; leſt ſuch trial be not only unprofitable and without fruit, but alſo hurtful and prejudicial.

The opinion of vertue is the fountain of friendſhip.

Feigned friends reſemble Crows, that flie not but towards ſuch places where there is ſomething to be had upon.

He that ſeeketh after a ſwarm of friends commonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition is a ſpecial point of true friendſhip.

It is beſt to be praiſed of thoſe friends that will not ſpare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend is worthy to feel the correction of a foe.

He which goeth about to cut off friendſhip doth
ven as it were go about to take the Sun from the
world. *Cicero.*

There is no more certain token of true friendſhip,
hen is conſent and communicating of our cogitations
ne with another. *Cicero.*

Unity is the eſſence of amity.

He that hath no friend to comfort him in his neceſ-
ry lives like a man in the wilderneſs, ſubject to every
eaſt's tyranny. *Bias.*

Believe after trial, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend thou
ommitteſt in thy ſelf.

Shew faithfulneſs to thy friend, and equity to all
en. *Protag.*

No wiſe man will chuſe to live without friends, al-
ough he have plenty of worldly wealth.

Though a wiſe man be contented and ſatisfied with
imſelf: yet will he have friends, becauſe he will not
deſtitute of ſo great a vertue.

There be many men that want not friends, and yet
ck true friendſhip.

Never admit him for thy friend whom by force thou
ſt brought into ſubjection.

He is not meet to be admitted for a faithful friend,
o is ready to enter amity with every one.

Admit none to thy friend, except thou firſt know how
hath dealt with his other friends before: for look how
hath ſerved them, ſo will he likewiſe deal with thee.

The agreement of the wicked is eaſily upon a ſmall
caſion broken, but the friendſhip of the vertuous
ntinueth for ever. *Hermes.*

mighty flouds, by how much they are brought in-
all rivers, by ſo much they loſe of their ſtrength:
endſhip cannot be amongſt many without abating
force thereof. *Plato.*

Be slow to fall into friendship; but when thou [illegible] in continue firm and constant. *Socrates.*

Illud amicitiæ quondam venerabile nomen
Præstat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away [illegible] about her the darkness and obscurity of passions: [illegible] of all the vertues most wholesome; for she preserveth [illegible] publickly and privately humane society, she lifteth [illegible] soul miserably thrown down in vice, and restoreth [illegible] again into her place. It is also a mutual consent of [illegible] parts of the soul, causing all disorder and unbridled [illegible] tions to take Reason for a rule and direction.*

TEmperance calleth a man back from gross affe[illegible] ons and carnal appetites, and letteth him [illegible] to exceed, neither in fooliſh nor in ungodly ſerv[illegible] ing. *Solon.*

A young man untemperate and full of carnal [illegible] tion quickly turneth the body into age and feeble [illegible] firmities. *Anaxagoras.*

He cannot commend temperance that delighteth [illegible] pleasure, nor love government that liketh riot.

Constancy and temperance in our actions make [illegible] true strong.

Men must eat to live, and not live to eat.

In private Families Continence is to be praised; [illegible] publick Offices, Dignity.

Intemperance is the fountain of all our pertur[illegible] tions.

The pride of the flesh is to be curbed and restrai[illegible] with the sharp bit of Abstinence. *Arist.*

The moderation of the mind is the felicity the[illegible]

Frugality is the badge of discretion; Riot, of in[illegible] perance.

He that is not puffed up with praise, nor afflicted with adversities, nor moved by slanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure can never be wise and temperate.

Temperance by forbearing to be revenged reconcileth our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it self. *Her.*

It is not temperance which is accompanied with a fearfull mind: but that is true Temperance where the heart hath courage to revenge, and Reason power to restrain the heart.

Trim not thy house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epitherus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth, *Ne quid nimis. Solon.*

The parts of Temperance are Modesty, Shamefac'dness, Abstinence, Continency, Honesty, Moderation, Sparingness, and Sobriety. *Plato.*

Justice may not be without Temperance, because it is the chief point of a just man to have his soul free from perturbations.

Heroical vertues are made perfect by the mixture of Temperance and Fortitude; which separated become vicious.

A temperate man which is not courageous quickly becometh a coward and faint-hearted.

Temperance is the mother of all duty and honesty.

In Temperance a man may behold Modesty without any perturbation of the soul.

Tempe-

Temperance compelleth men to follow reason, bri
eth peace to the mind, and mollifieth the affect
with concord and agreement. *Socrates.*

He is worthy to be called a moderate person w
firmly governeth and bridleth (through reason)
vice of sensuality, and all other gross affections of
mind. *Aurel.*

*Nihil reperiri potest tam eximium, quàm istam virtu
moderatricem animi, temperantiam, non latere in tenebr
neque esse abditam, sed in luce.* Cicero.

*Non potest temperantiam laudare is qui ponit summ
bonum in voluptate: est enim temperantia libidinum inim*

Of Innocency.

Defin. *Innocency is an affection of the mind so well fra
that it will hurt no man either by word or deed, a tru
of brass against slanderers, and the onely balm or
of a wounded name, strengthening the conscience, wh
by it knoweth its own purity.*

THere can be no greater good then Innocency,
worse evil then a guilty Conscience.

The Innocent man is happy, though he be in P
lus Bull. *Cicero.*

Great callings are little worth, if the mind be n
content and innocent.

The heart pricked with desire of wrong maketh s
the innocency of the soul.

Riches and honour are broken Pillars, but innoc
cy is an unmoving Column.

Innocency and prudence are two anchors, th
cannot be torn up by any tempest.

Innocency to God is the chiefest incense; and a c
science without guile as a sacrifice of the sweetest
vour. *Aug.*

Innocency, being stopped by the malignant, tak
be

eath and heart again, to the overthrow of her ene-
s. *Cicero.*

As fire is extinguished by water, so innocency doth
nch reproach.

Of all treasures in a Common-wealth, the innocent
n is most to be esteemed.

Innocency is in some sort the effect of Regenerati-
. *Tern.*

Religion is the soul of innocency, moving in an
spotted conscience.

Innocency is built upon Divine reason.

Humane happiness consisteth in innocency of the
l and uncorrupt manners.

All innocency consisteth in mediocrity, as all vice
th in excess.

Innocency is a good which cannot be taken away
torment. *Marc. Aurel.*

Innocency is the most profitable thing in the world,
cause it maketh all things else profitable.

Innocency, Palm-like, groweth in despight of op-
ssion.

Beauty is a flower soon withered, health is soon al-
ed, strength by incontinence abated; but innocency
divine and immortal.

Innocency is an assured comfort, both in life and
ath.

As length of time diminisheth all things, so inno-
cy and vertue increase all things.

The fear of death never troubleth the mind of an in-
cent man. *Cicero.*

Age breedeth no defect in innocency, but innocen-
is an excellency in age.

Nature, Reason, and Use, are three necessary things
obtain innocency by. *Lactan.*

*Nepenthes herba addita poculis omnem convivii tristi-
m discutit; ità bona mens insita nobis omnem vitæ soli-
dinem abolet.*

Of

Of Kings.

Defin. Kings are the supreme Governours and Rulers States and Monarchies, placed by the hand of G figure to the world by almighty power. If they b tuous, they are the blessings of the Realm; if vi scourges allotted for their Subjects iniquities.

THE Majesty of a Prince is like the lightning the East; and the threats of a King like the of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince is the Rule, the square, the s and form of an honest life; according to the their subjects frame the manner of their lives, an der their families and rather from the lives of Pr do subjects take their patterns and examples then their Laws.

Subjects follow the example of their Princes, as rain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to seduce th Ambition to deprave them, and Desires to co *Plato.*

It belongeth to him that governeth to be Learn to know what he doth; Wise, to find ought he ought to doe it; Discreet, to attend and Constancy, and Resolute in the action of Just without corruption or fear of any.

It is necessary for Princes to be stout and also that by their stoutness they may gather their own, by their riches repress their enemies.

It is better for a Prince to defend his own Co by justice, then to conquer another's by tyranny.

That Prince who is too liberal in giving his o afterwards through necessity compelled to be a T and to take from others their right.

As Princes become Tyrants for want of Riches, so become vicious through abundance of treasure.

When an unworthy man is preferred to promotion, is preferred to his own shame.

The Prince that is feared of many must of necessity many.

The word of a Prince is faith roial.

Princes must not measure things by report, but by way of conscience. *Socrat.*

It behoveth a Prince or Ruler to be of such zealous godly courage, that he always shew himself to be strong wall for the defence of the truth.

The Prince's Palace is like a common fountain or ing to his City or Country; whereby the common ople by the cleanness thereof be long preserved in nesty, or by the impureness thereof are with sundry es corrupted.

A King ruleth as he ought, a Tyrant as he listeth; ing to the profit of all, a Tyrant onely to pleasure w. *Arist.*

A King ought to refrain the company of vicious per- : for the evil that they commit in his company is counted his. *Plato.*

Rulers do sin more grievously by example then by and the greater governances they bear, the greater count they have to render, that in their own precepts d ordinances they be not found negligent.

Not onely happy, but also most fortunate, is that nce that for righteousness of Justice is feared, and his goodness beloved.

The greater that a Prince is in power above others, more he ought to excell in vertue above others.

n Princes most greedily do prosecute vices, then enemies are busie in weaving some web of deceit ger. *Olaus.*

Princes

Princes by charging their Kingdomes with
Tributes procure from their Subjects a wilful
of due and moſt juſt payments.

He that poſſeſſeth an Empire, and knoweth not
to defend it, may loſe his poſſeſſion before he
who offended him.

It little profiteth a Prince to be Lord of
Kingdomes, if on the other part he become bond
to many vices.

It appertaineth unto Princes, as much to mode
their own pleaſures, as to give order for matters
portance.

Children born of Kings are compoſed of pre
maſs, to be ſeparated from the common ſort. *Pl*

Malice and Vice taking their full ſwindge thro
the career of the power and liberty which wi
Princes yield unto them, do puſh forward every
lent paſſion, make every little choler turn to
ther or baniſhment, and every regard and lo
rape and adultery, and coveteouſneſs to confi
tion.

A Kingdome is nought elſe then care of anoth
ſafety: for *Antiochus* told his ſon *Demetrius*, that t
Kingdome was a noble ſlavery.

Self-love is not fit for Princes, nor pride an ornam
meet for a Diadem.

Kings and Princes do loſe more in the opinions t
hold, then in the reaſons they uſe.

It is no leſs diſcredit to a Prince to have deſtroy
many of his Subjects, then it is to a Phyſician to h
killed many of his Patients.

Kings as they are men before God, ſo are they G
before men. *Laſſan.*

It is very requiſite that the Prince live according
that law himſelf, which he would have executed
others. *Arabi.*

becometh a King to take good heed to his Coun-
, in noting who ſooth his luſts, and who intend
ublick profit; for thereby ſhall he know the good
the bad. *Plutarch.*

he ſtrength of a Prince is the friendſhip and love
is people.

hat King ſhall beſt govern his Realm that reigneth
his people as a Father doth over his Children.
il.

great is the perſon and dignity of a Prince, that in
his power and authority as he ought, he being
among men upon earth, repreſenteth the glorious
and high Majeſty of God in heaven. *Amb.*

s requiſite for all thoſe who have rule and gover-
ce in a Common-weal under their Prince, to know
bounds of their ſtate, and the full effect of their
; that by executing juſtice they may be feared,
by ſhewing mercy they may be loved. *Lactan.*

requiſite for Princes to place ſuch men in autho-
s care leaſt for it, and to keep them from govern-
that preſs forward to it.

Except wiſe men be made Governours, or Gover-
s be made wiſe men, mankind ſhall never live in
et, nor vertue be able to defend her ſelf. *Plato.*

e that would be a Ruler or Governour, muſt firſt
n to be an obedient ſubject; for it is not poſſible
proud and covetous-minded ſubject to become a
le and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good
, he doth thereby publiſh his vertue, which before
hid: but being committed to an evil man, it mini-
h boldneſs and licence to him, to doe that evil
ch before he durſt not doe.

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſocias, omnisque poteſtas
Impatiens conſortis erit.——

of

Of Nobility.

Defin. *Nobility is a glittering excellency proceed[illegible] Ancestors, and an honour which cometh from [illegible] Lineage and stock; it is also a praise that pro[illegible] from the deserts of our elders and fore-fathers [illegible] this nobleness there are three sorts: the first [illegible] vertue and excellent deeds; the second proceed[illegible] the knowledge of honest discipline and true scien[illegible] third cometh from the Scutcheons and Arms of [illegible] cestors, or from riches.*

NObility is of more antiquity then poss[illegible] *Cicero.*

The time of our life is short, but the race of No[illegible] and Honour everlasting. *Cicero.*

Nobleness of birth is either universal, or pa[illegible] lar: the first, to be born in noble and famous [illegible] tries; the latter, to come of noble Progen[illegible] Arist.

Nobility is best continued by that convenient [illegible] whereby it rose.

He is not to be held for Noble that hath much, [illegible] be that giveth much.

It is requisite for him that is Noble born to [illegible] heed to Flatterers; for they will be ready daily [illegible] and his person for profit's sake.

Nobility is a title quickly lost: for if riches fo[illegible] it, or vertue abandon it, it straightway becometh [illegible] thing that had never been.

Whatsoever thy Father by his worthiness hat[illegible] served belongs not to thee; it is thine own desert [illegible] must make thee noble.

Vertue and Nobleness can never be seen in a [illegible] except he first put away his Vices.

He that defendeth his Countrey by the sword [illegible]

h honour; but he that maintaineth it in peace
eth more honour.

The Nobility which we receive from our Ancestors,
ause it cometh not from our selves, is scarcely to
counted our own.

To come of noble parentage, and not to be endow-
with noble qualities, is rather a defamation then a
ory.

Noble persons have the best capacities: for whether
y give themselves to goodness or ungraciousness,
y do in either of them so excell, as none of the com-
n sort of people can come any thing nigh them. *Cic.*

True Nobility consisteth not in dignity, lineage, great
vennes, lands or possessions; but in wisedom, knowe-
dge and vertue, which in man is true Nobility, and
at Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the
mmon people, but is the onely praise and firmam
vertue.

Omnes boni semper Nobilitati favemus, & quia
ipublica nobiles esse homines dignos majoribus
ivalere debet apud nos clarorum hominum
blica meritorum memoria etiam mortuorum. Cic.
— *Nobilitas sola est atque unica virtus.*

Of Honour.

ion. Honour is a passion of the soul, a mighty
naturally coveted of all creatures, yet many
mistaken, by unacquaintance with vertue.

HOnour and glory labour in mistrust, and are
born Fortune's bond-slaves.

Honour is the first step to disquiet, and dominion
ttended with envy. *Guevar.*

The faith of a knight is not limited by value, but by
our and vertue.

Honour

Honour is the fruit of Vertue and Truth.

Honour, Glory and renown is to many persons t
sweet then life.

It is the chiefest part of honour for a man to joy
his high office and calling the vertue of affability,
liness, tender compassion, and pity: for thereby
draweth unto him, as it were by violence, the hear
the multitude. *Olaus Magnus.*

The greater the persons be in authority that co
an offence, the more foul and filthy is the fault.

It better becometh a man of honour to prais
enemy, then his friend.

Happy is that Country whose Captains are Ge
men, and whose Gentlemen are Captains.

Honour is no priviledge against infamy.

A man ought not to think it honour for himself
hear or declare the news of others, but that oth
should declare the vertuous deeds of him.

To attain to honour, Wisedom is the Pole-star, t
to retain it, Patience is necessary.

The next way to live with honour, and die w
praise, is to be honest in our desires, and temperat
our tongues.

The conditions of honour are such, that she en
seeketh for him she never saw, runneth after him that
from her, honours him that esteems her not, den
deth for him that wills her not, giveth to him t
requires her not, and trusteth him whom she know
not.

Noblemen enterprising great things, ought not
employ their force as their own mind willeth, bu
honour and reason teacheth. *Niphus.*

High and noble hearts which feel themselves wo
ded, do not so much esteem their own pain, as they
angry to see their enemies rejoyce.

The Captain which subdueth a Country by

ry deserveth more honour then he that overcom-
th it by battel.

Honour without quiet hurteth more then it doth
fit.

e that regards his reputation must second all things
his honour.

The heavens admit but one Sun, and high places
t one Commander.

Men in authority are eyes in a State, according to
ose life every private man applieth his manner of
ing.

It is not the place that maketh the person, but the
son that maketh the place honourable. *Cicero.*

There is more honour purchased in pleasuring a foe,
en in revenging a thousand injuries.

Where Hate bears sovereignty, Honour hath no ces-
nty.

Honour is brittle, and Riches are blossomes, which
ery frost of Fortune causeth to wither.

Better it is for the honourable to be praised for
any foes foiled, then for many barns filled.

A man having honour, and wanting wisedome, is
e a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit;
d honoris cursus sempiternus.

Is honos videri solet, qui non propter spem futuri bene-
ii, sed propter magna merita claris viris defertur ut
tur: estque non invitamentum ad tempus, sed perpetuæ
rtutis præmium.

Of Liberality.

fin. Liberality is an excellent use of those benefits which
God putteth into our hands for the succouring of many:
which vertue is altogether joyned with justice, and
ought to be guided by moderation and reason.

Bounties

Bountie's best honour is to help the poor; and
pineſs to live in good mens thoughts.
True bountie is never tied to ſuſpect.
Liberality is approved by two fountains; the
a ſure judgement, the other is an honeſt favour.
That man is onely liberal which diſtributeth
ding to his ſubſtance, and where it is moſt ne
Thales.
The whole effect of bounty is in love.
Who in their bounty do begin to want, ſh
their weakneſs find their friends and foes.
He is called a liberal man which according
revenues giveth freely, when, where, and to wh
ſhould.
He that may give, and giveth not, is a clear en
and he that promiſeth forthwith, and is long befo
performs, is a ſuſpicious friend. *Aurel.*
Gifts make beggers bold; and he that lends
loſe his friend, or elſe his money, without heed.
Bounty hath open hands, a zealous heart, a co
faith in earth, and a place prepared in heaven.
He never gives in vain that gives in zeal.
They that be liberal do withhold or hide no
from them whom they love; whereby love increa
and friendſhip is alſo made more firm and ſtabl
As liberality maketh friends of enemies, ſo
maketh enemies of friends.
Liberality and thankfulneſs are the bonds of
ſaid. *Cicero.*
A liberal-minded man can never be envious.
Bounty, for giving frail and mortal things, re
immortal fame for his reward.
The deeds of the liberal do more profit th
then benefit the receiver.
Liberality in a noble mind is excellent, altho
exceed in the term of meaſure.

...eral heart causeth benevolence, though (...
... through misfortune ability be wanting.
... a token of righteousness to acknowledge liberality, and to give praises to God for so great ...ts. *Bern.*
... office of Liberality consisteth in giving with ...ment. *Cicero.*
... liberality is most commendable which is shewed the distressed, unless they have deserved that ...ment: for good deeds bestowed upon undeserving persons are ill bestowed.
... best property in a King is, to let no man excel ... liberality. *Agesil.*
... fortunam est quicquid donatur amicis:
Quas dederis solas semper habebis opes. Ovid.
... liberalitate qui utuntur, benevolentiam sibi conciliant (quod aptissimum est ad quietè vivendum) chari-...

Of Benefits.

... Benefits are those good turns which are received either by desert, or without desert, tending to our happiness of life, or amendment of manners.
... is a great commendation in the giver, to bestow many benefits upon him which deserveth well, and ...ch nothing.
... that mindeth to give must not say, Will you ... any thing?
... thou promise little and perform much, it will make ... benefits to be the more thankfully received. *Aurel.*
... that knoweth not how to use a benefit doth ...fully ask it.
... receives a benefit, in the giving thereof, who ...ows his gift on a worthy man.
... bindeth all men by his benefits who bestoweth ... upon such as do well deserve them.

The

The liberal man doth daily seek out occasion his vertue in practice. *Cicero.*

The memory of a benefit doth soon vanish but the remembrance of an injury sticketh fast heart.

He is a conquerer which bestoweth a good and he vanquished which receiveth it.

As the Moon doth shew her light in the World she receiveth from the Sun: so we ought to the benefits received of God to the profit and c dity of our neighbour.

This is a law that should be observed betwi Giver and the Receiver; the one should straig forget the benefit bestowed, and the other shou ways have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth ward, far better then it becometh him to be silen receiveth a benefit.

He that doth thankfully receive a benefit hat the first pension thereof already.

He that thinks to be thankfull doth straightway upon recompence.

That gift is twice doubly to be accepted of cometh from a free hand and a liberal heart.

It behoveth a man in receiving of benefits to be ful, though he want power to require them. *Au*

A benefit well given recovereth many losses.

The remembrance of a good turn ought to the Receiver thankful.

Nor gold, nor silver, nor ought we receive, is accounted a benefit, but the mind of him giveth.

He giveth too late who giveth when he is *Plautus.*

Ità sunt omnes nostri cives:
Si quid bene facias, levior plumâ gratia

quid peccatum est, plumbeas iras gerunt.
officium nec in puerum nec in senem conferendum est;
quia perit antequam gratia referenda detur oppor-
tus; in illum, quia non meminit.

Of Courtesie.

Courtesie is a vertue which belongeth to the courage-
part of the soul, whereby we are hardly moved to
ger. Her office and duty is to be able to support and en-
e patiently those crimes which are laid upon her: not
suffer herself to be hastily carried to revenge, nor to be
ily spurred to wrath; but to make him that possesseth
mild, gracious, and of a staid and settled mind.

Ourtesie in Majesty is the next way to bind affecti-
on in duty.
s the tree is known by his fruit, the gold by the
h, and the bell by the sound: so is man's birth by
enevolence, his honour by his humility, and his
g by his courtesie.
any more were the enemies that *Cæsar* pardoned
those he overcame.
e noblest conquest is without bloudshed.
ourtesie bewaileth her dead enemies, and cheri-
her living friends.
e courteous man reconcileth displeasure, the fro-
urgeth hate.
oud looks lose hearts, but courteous words win
. *Ferdin.*
urtesie covereth many imperfections, and preven-
more dangers.
is a true token of Nobility, and the certain mark
Gentleman, to be courteous to strangers, patient
juries, and constant in performing what he pro-
h.
the peg straineth the Lute-strings, so cour-

 tesie

tesie stretcheth the heart-strings.

Courtesie is that vertue whereby a man easily peaseth the motions and instigations of the soul sed by choler.

Courtesie draweth unto us the love of strangers good liking of our own Country-men.

He that is mild and courteous to others recei much more honour then the party whom he ho reth. *Plut.*

They lie who say that a man must use cruelty wards his enemies, esteeming that to be an Art proper to a noble and courageous man. *Cicero.*

Mildness and courtesie are the characters of an soul, which never suffereth innocency to be oppres

It becometh a noble and strong man to be both rageous and courteous, that he may chastise the ked, and pardon when need requireth. *Plato.*

The rigour of Discipline directing Courtesie, Courtesie directing Order, the one will set forth commend the other; so that neither Rigour shall rigourous, nor Courtesie dissolute.

As it belongeth to the Sun to lighten the earth his beams; so it pertaineth to the vertue Prince to have compassion and to be courteous to miserable. *Arist.*

Satis est homines imprudentiâ lapsos non erigere: gere verò jacentes, ac præcipitantes impellere, certè humanum. Cicero.

Of Justice.

Defin. *Justice is Godliness, and Godliness is the ledge of God: it is moreover, in respect of us, tak an equal description of right and of laws.*

JUstice allots no priviledge to defraud a man patrimony.

Ju

Justice is a vertue that gives every man his own by
n portions.
Delay in punishment is no priviledge of pardon.
Justice is the badge of Vertue, the staffe of Peace,
d the maintenance of Honour. *Cicero.*
It is a sharp sentence that is given without Judge-
ent.
Good mens ears are always open to just mens
ayers. *Basil.*
Not the pain, but the cause maketh the Martyrs.
mbrose.
The office of a Justice is to be given for merit, not
affection.
A publick fault ought not to suffer a secret punish-
ent.
Justice and Order are the onely preservers of world-
quietness.
The parts which true Justice doth consist of are in
mber seven; Innocency, Friendship, Concord, God-
ess, Humanity, Gratefulness, and Faithfulness.
Justice is painted blind, with a veil before her face;
because she is blind, but thereby to signifie, that
stice, though she do behold that which is right and
nest, yet will she respect no person.
n *Athens* were erected certain images of Judges with
t hands and eyes; to shew that Judges should not
r be corrupted with bribes, nor by any person drawn
m that which is right and law. *Quint.*
A good Judge is true in word, honest in thought,
d vertuous in his deeds; without fear of any but God,
thout hate of any but the wicked.
There are two kinds of injustice: the one is of such
do wrongfully offer it; and the other is of those
o, although they be able, yet will they not re-
d the wrong from them unto whom it is wicked-
offered. *Cicero.*

He that politickly intendeth good to the Com
wealth, may well be called juſt: but he that p
ſeth onely for his own profit, is a vicious and w
perſon.

A good Magiſtrate may be called the Phyſician
the Common-weal.

He is a good judge that knoweth how and where
diſtribute.

He that flieth judgement confeſſeth himſelf to
faulty. *Mar. Aurel.*

The Judge himſelf is condemned, when the gu
perſon is pardoned.

As a Phyſician cannot ſee every ſecret grief, but u
on revealment may apply a curing medicine for
hidden diſeaſe: ſo many can diſcover a miſchief wh
the Magiſtrate ſeeth not, but the Magiſtrate alone m
remedy the ſame.

A Juſtice ought to doe that willingly which he c
doe, and deny that modeſtly which he cannot doe.

As there is no aſſurance of fair weather, until t
skie be clear from clouds: ſo there can be in no Co
mon-wealth a grounded peace and proſperity, wh
are no informers to find out offences, as well as M
giſtrates to puniſh Offenders.

Philoſophers make four ſorts of Juſtice: the firſt C
leſtial, the ſecond Natural, the third Civil, the four
Judicial.

Juſtice is a perfect knowledge of good and evil
greeing to natural reaſon. *Ariſt.*

Juſtice is a vertue of the mind, rewarding all m
according to their worthineſs.

Wiſedom and Eloquence without Truth and Juſti
are a *Panurgie*, that is to ſay, a guile or ſleight, ſu
as Paraſites uſe in Comedies, which ſtill turneth
their own confuſion.

Covetouſneſs and wrath in Judges is to be ha

extreme deteſtation.

Celeſtial Juſtice is a perfect conſideration and due acknowledging of God.

Natural Juſtice is that which all people have in themſelves by Nature.

Judicial Juſtice depends upon Law, made for the commodity of a Common-weal.

Juſtice is a meaſure which God hath ordained amongſt men upon earth, to defend the feeble from the iniury, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Every man in general loveth Juſtice, yet they abhorre the execution thereof in particular. *Cicero.*

Fortitude without wiſedom is but raſhneſs; wiſedom without Juſtice is but craftineſs; Juſtice without temperance is but cruelty; temperance without Fortitude but ſavageneſs.

Equity judgeth with lenity, Laws with extremity.

Hatred, love and covetouſneſs cauſe Judges oftentimes to forget the truth, and to leave undone the due execution of their charge.

It is better for a man to be made a Judge among his enemies then among his friends: for of his enemies he will make one his friend, but among his friends he ſhall make one his enemy.

Juſtice by the Poets is feigned to be a Virgin, and to have reigned among men in the golden age; which being by them abuſed, for ſook the world, and returned to the Kingdom of *Jupiter.*

Juſtitia ſine prudentia plurimum poterit; ſine juſtitia nihil valebit prudentia.

Totius juſtitiæ nulla eſt capitalior peſtis quàm illi qui, dum maximè fallunt, id agunt ut boni viri videantur. Cicero.

Of Law.

The Law is a ſingular reaſon imprinted in nature,

ture, commanding those things that are to be done, ... forbidding the contrary. It is divided into two ... that is, the Law of Nature, and the Law written. Law of Nature is a sense of feeling which every one ... in himself, and in his conscience, whereby he discer... between good and evil, as much as sufficeth to take ... him the cloak of Ignorance, in that he is reproved ... by his own witness. The Law written is that whi... divided into Divinity and Civility: the first teac... Manners, Ceremonies and Judgements; the latter, ... ters of Policy and Government.

THE vertues of the Law are four; to bear fa... to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended ... der these three points; to live honestly, to hurt ... man wilfully, and to render every man his due c... fully. *Arist.*

Whatsoever is righteous in the Law of man, the sa... is also righteous in the Law of God. For every L... that by man is made must always be consonant to ... Law of God.

The Law is a certain rule proceeding from the m... of God, perswading that which is right, and forbidd... that which is wrong.

Evil Judges do most commonly punish the pu... and spare the person.

Judges ought to dispatch with speed, and ans... with patience.

Law and Wisedom are two laudable things; t... the one concerneth Vertue, and the other Good c... ditions.

The Law was made to no other end, but to bri... such as live without reason and Law.

A true and faithful heart standeth more in ... of his superiour, whom he loveth for fear, then of ...

Prin...

...e, whom he feareth of love.

...evil custome, being for continuance never so ...ient, is nought else then the oldness of errour. ...*Santius.*

How many more Taverns, so many more drinkers; ...e number of Physicians, the increase of diseases; the ...re account that Justice is made of, the more suits; ...the more Laws, the more corruption. *Plato.*

The heart, understanding, counsel and soul in a ...ommon-wealth, are the good Laws and Ordinances ...erein used. *Cicero.*

To restrain punishment is a great errour in govern...ent.

It becometh a Law-maker not to be a Law-breaker. ...*ia.*

Those Countries must needs perish, where the Com...on Laws be of none effect.

Those Cities in which there are no severe Laws for ...e punishing of sin, are rather to be counted forests for ...onsters, then places habitable for men. *Plato.*

Four things belong to a Judge; to hear courteously, ...o answer wisely, to consider soberly, and to give judg...ent without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his ...aws carefully, and to defend his Country valiantly.

Chiefly three are to be obeyed and reverenced; one ...od, one King, and one Law.

Four Customs are more pleasant to be recounted ...hen profitable to be followed; the liberty of neigh...ours, the gallantness of women, the goodness of wine, ...d the mirth and joy at feasts.

Laws are like Spiders webs, which catch the small ...lies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong ...tter must either forget the Truth, or forsake his ...ent's friendship.

The most necessary Law for a Common-wealth that the people among themselves live in peace, concord, without strife or dissention. *Cicero.*

Laws do vex the meaner sort of men, while mighty are able to withstand them.

The Law is a strong and forcible thing, if it be good Prince to execute it.

The Law that is perfect and good would have man either condemned or justified, until his cause be throughly heard and understood as it ought.

An evil Law is like the shadow of a Cloud, which vanisheth away so soon as it is seen.

Quid faciunt leges ubi sola pecunia regnat?
Aut ubi paupertas vincere nulla potest?
Turpe reos emptâ miseros defendere linguâ.
Non bene cœlestis judicis arca patet.

Of Counsel.

Definit. Counsel is an holy thing; it is the sentence or decree which particularly is given by every man for the purpose assembled; it is the key of certainty, and the end of all doctrine and study.

THere is no man so simple but he can give counsel though there be no need; and there is none wise of himself, but he will be willing to hear counsel in time of necessity.

It is the chief thing in the world to give good counsel to another man; and the hardest for a man to take the same himself.

The counsel of a man given wholly to the world for his advice will be after his own desire. *Pythagoras* make not an envious man, a drunkard, nor him that is in subjection to a woman, of thy counsel; for it is impossible for them to keep close thy secrets.

Good counsel may properly be called the beginning and ending of every good work.

It is requisite for a man to consult and determine of all things with himself, before he ask the counsel or advice of his friend.

He that doth nothing without good advice needs not repent him after the deed. *Bias.*

It is better to prefer the stedfast counsel of advised policy, then the rash enterprise of a malapert boldness.

Counsel doth more harm then good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel; so it is the duty of a wary man heedfully to conceive, and uprightly to judge. *Guevar.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick; but it is hard for the sick man to follow that counsel. *Becanus.*

The greatest benefit that one friend can doe for another is, in weighty matters to succour him with good counsel.

Parvi sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur; sed consilio, authoritate, & prudentia. Cicero.

Of Precepts.

Defin. *Precepts are many Rules, Orders or Methods, which by instruction lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God and his Word.*

IF thou talk, keep measure in thy communica
for if thou be too brief, thou shalt not be wel
stood; if too long, thou shalt be troublesome to
hearer, and not well born in mind, *Protag.*

Thanks wax old as soon as gifts are had in po
tion.

He that refuseth to buy counsel good cheap shall
repentance dear.

Mock no man in misery, but take heed by him
to avoid the like misfortune.

Begin nothing before thou know how to finish t

Think that the weakest of thy enemies is stron
then thy self.

Desire not that of another which thou thy self be
asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a W
man, books to a Plough-man, or nets to a Student.

If thou bestow a benefit, keep it secret; but if th
receive any, publish it abroad.

Give at the first asking: for that is not freely gi
which is often craved.

Take in good worth whatsoever happeneth, and u
braid no man with his misfortune.

Labour not to inform him that is without reas
for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathful; for they
conditions for a fool.

Fear to hazard that for the gain of momentary ple
sure, which being once lost can never be recovered
August.

Esteem not a fading content before a perpetual ho
nour.

Apparel thy self with Justice, and cloath thy
with Chastity; so shalt thou be happy, and thy wo
prosper.

Fear to commit that which thou oughtest to
For

Forget not to give thanks to them that instruct thee learning; nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompense them who have done thee good.

Be rather too much forward, then too much negligent.

Let thy love hang on thy heart's bottom, not on thy tongue's brim.

Be not superfluous in words; for they do greatly decay the authority of thy person.

Let Vertue be thy life, Valour thy love, Honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberality exceed thy Ability.

Let not the eye go beyond the ear, nor the tongue as far as the feet. *Plato.*

Chuse rather to live solitary, then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thine hands to work, thy tongue to speak, nor thine ears to hear that which is filthy and ill. *Hermes.*

Be not secure, lest want of care procure thy calamity; nor be too carefull, lest pensive thoughts oppress thee with misery.

Speak no more to a stranger in private then thou couldst have publickly known.

Hazard not thy hap on another's chance.

Be always one to thy friend, as well in adversity as prosperity.

Behold thy self in a Looking-glass; and if thou appear

...pear beautiful, do such things as become thy ...
...but if thou seem foul, then perform with good ...
...the beauty that thy face lacketh. *Socrates.*

Chuse thy wife rather for her wit and modesty ...
...for her wealth and beauty.

Keep secretly thy mishap, lest thy enemy wax ...
...thereat.

Keep whatsoever thy friend committeth unto ...
...carefully as thou wouldest thy own.

If thy parents grow poor, supply their want ...
...thy wealth; if froward with age, bear patiently ...
...their imperfections.

Honour them that have deserved honour.

Live and hope, as if thou shouldest die immediate...

Never praise any unworthy person because he ...
...worldly wealth.

Tell no man afore-hand what thou intendest; for ...
...thou speed not in thy purpose, thou shalt be mocked. *Socrates.*

Never wish for those things that cannot be attained.

Rather chuse to purchase by perswasion, then to ...
...joy by violence.

Strive not in words with thy Parents, although they ...
...tell the truth.

Haunt not too much thy friend's house, for fear he ...
...wax weary of thy often coming: neither be too long ...
...absent, for that ingendreth suspicion of thy true friendship.

Flie from the filthy pleasures of the flesh as thou ...
...wouldest flie from the sting of a Serpent.

Give to a good man, and he will requite it: but if ...
...thou give to an evil man, he will ask more. *Anaxas.*

Receive not the gifts that an evil-minded man doth ...
...profer unto thee.

If thou intend to doe any good, defer it not till the ...
...next day; for thou knowest not what chance may ...
...happen.

happen the ſame night to prevent thee.

Give not thy ſelf to pleaſure and eaſe; for if thou uſe thy ſelf thereunto, thou ſhalt not be able to ſuſtain the adverſity which may afterwards happen.

To a man full of queſtions make no anſwer at all. *Plato.*

Take good heed at the beginning to what thou grantest; for after one inconvenience another followeth.

If thou doubt in any thing, ask counſel of wiſe men; and be not angry, although they reprove thee.

Live with thine underlings as thou wouldſt thy betters ſhould live with thee; and doe to all men as thou wouldſt be done unto.

Boaſt not of thy good deeds, leſt thy evil deeds be alſo laid to thy charge.

Perform thy promiſe as juſtly as thou wouldſt pay thy debts: for a man ought to be more faithful then his oath. *Aurel.*

If thou doe good to an ill-diſpoſed perſon, it ſhall happen to thee as it doth to thoſe who feed other mens dogs, which bark as well at their feeder as at any other ſtranger.

Never ſpread thy table to Tale-bearers and Flatterers; nor liſten with thine ears to murmuring people. *Bias.*

Be not like the Boulter, which caſteth out the flowr, and keepeth the bran.

Si vis ab omnibus cogneſci, da operam ut à nemine cognoſcaris.

Nulli te facias nimis ſodalem:
Gaudebis minùs, & minùs dolebis.

Of Conſideration.

Defin. *Conſideration or Judgement is that which properly ought to be in every Magiſtrate, obſerving the tenor of the Law: it is the extinguiſher of controverſies,*

ties, and bringer forth of happy counsels and agreements.

Consideration is the enemy to untimely attempts. *Solon.*

There is no needle's point so small, but it hath its compass; neither is there any Hair so slender, but it hath its shadow.

He is not to be accounted rich who is never satisfied; nor happy, whose stedfast mind in quiet possession of vertue is not established.

The consideration of pleasures past greatly augments the pain present.

No man doth so much rejoyce at his prosperity present, as he that calleth to mind his miseries past. *Chilo.*

It is a benefit to deny such things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is ashamed of his fault.

Wise men will always consider what they ought to doe, before they conclude any thing.

In any affairs whatsoever, there is no greater danger, or else no greater safety, then soundly to consider into whose hands men commit their cause. *Justin.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midst of woe. *S. P. S.*

Not so hard is the invention in getting, as the disposition in keeping when it is gotten. *Ovid.*

Men lose many things, not because they cannot attain them, but because they dare not attempt them. *Pythag.*

As a vessel savoureth always of the same liquour wherewith it was first seasoned: so the mind retaineth those qualities in age wherein it was trained up in youth. *Horace.*

Con-

Consideration is the root of all noble things; for by it we do attain to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit: for fair tongues oftentimes work great mischief.

Circumspect heed in War is the cause of escaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all; yet enter not into familiarity with any, but onely such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Sudden trust brings sudden repentance.

Qui sua metitur pondera, ferre potest.
——Versato diu quid ferre recusent,
Quidque valent humeri. Horace.

Of Office.

Defin. *Office or duty is the knowledge of man concerning his own nature and the contemplation of Divine nature, and a labour to benefit our selves and all other men: it is also taken for authority to rule.*

MAn's life may not be destitute of office, because in it honesty consisteth.

Office is the end whereat vertue aimeth, and chiefly when we observe things comely.

The first office of duty is to acknowledge the Divinity.

Office

Office is strengthened by zeal, and zeal makes [illegible] invincible.

We must fear a dissembling Officer, because [illegible] lights in a tyrannous office.

The office of a wise man prefers ever consider[illegible] before conclusion.

In doing nothing but what we ought, we deserve greater reward then what we bear about us. *Chr*

To know evil is an office of profit; but to do evil sin of indignity.

Upon the anvil of upbraiding is forged the offic unthankfulness.

It is an office of pity, to give a speedy death t miserable and condemned creature. *Bias.*

Love, Sufficiency, and Exercise, are the three be ters which adorn Officers.

Old men well experienced in Laws and Custo ought chiefly to be chosen Officers.

It is not meet that man should bear any author which with his money seeketh to buy another man office.

The buyers of offices sell by retail as dear as th can that which they buy in gross.

No point of Philosophy is more excellent then O fice in publick affairs, if Officers do practise that whic Philosophers teach.

Where offices are vendible, there the best-monie ignorants bear the greatest rule.

They which sell offices sell the most sacred things i the world; even Justice it self, the Common-wealth Subjects, and the Laws.

He is onely fit to rule and bear office who come to it by constraint and against his will.

The office of a Monarch is continually to look upon the Law of God; to engrave it in his soul, and to me ditate upon his Word.

Officers

fficers must rule by good Laws and good Exam-
; judge by Providence, Wisedom, and Justice; and
nd by Prowesse, Care, and Vigilance. *Agesil.*

*Pericula, labores, dolores, etiam optimus quisque susci-
mavult, quàm deserere ullam officii partem.* Cicero.

igismundus *Romanorum Imperator dicere solitus est,
lâ nobis militiâ opus esset, si suas quique civitates Præ-
s cæteriq; Magistratus moderatè justéque gubernarent.*

Of Ancestours.

m. *Ancestours are our forefathers, the reputed first be-
inners of our names and dignities; from whom we
hallenge a lineal descent of Honour, proving ourselves
f their self-substance.*

True Nobility descending from Ancestry proves
base, if present life continue not the dignity. *Osor.*

What can the vertue of our Ancestry profit us, if we
not imitate them in their godly actions?

Great merits ask great rewards, and great Ance-
urs vertuous issues.

s it is more common to revenge then to reward;
it is easier to be born great then to continue great.
beus.

It is miserable to pursue the change which gains no-
ng but sorrow and the blot of Ancestry.

The thing possest is not the thing it seems; and
ugh we be great by our Ancestours, yet we forget
Ancestours. *Suet.*

he shifting of Chambers changeth not the disease;
d the exchange of Names exchangeth not Nature
f Ancestry.

Ambition, which chiefly comes from Ancestours, be-
got to the top of his desires, cuts off the mean by
ich he did climb.

From our Ancestours come our names, but from
Vertues our report.

ercenary faith is discontented with every occasion,
and

...glory with an old fame.

When greatneſs cannot bear it ſelf either with... true or anceſtry, it overthrows it ſelf onely with... weight of it ſelf.

Many troubled in conſcience for diſgracing ... names with raſh acts, in cold blood repent their ... nours.

The baſe iſſue of ignoble Anceſtry will loſe ... troths to ſave their lives.

Might will make his Anceſtours whom he plea...

The event of things is cloſed up in darkneſs; ... though we know what our Anceſtours were, we ... not what we ſhall be.

The longer we delay the ſhew of vertue, the ſtro... we make preſumptions that we are guilty of baſe ... ginnings.

The more a man toils in his mind, the more he ... defiled; and the more a man boaſts of evil Anceſtr... the more he is diſmayed.

Stemmata quid faciunt? quid prodeſt (Pontice) ...
Sanguine cenſeri, pictoſq; oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Juv...
——Genus, & proavos, & quæ non fecimus ...
Vix ea noſtra voco. Ovid.

Of War.

Bacon. *War is of two ſorts, Civil, and Forrein. Civil ... is the overthrow of all Eſtates and Monarchies, ... ſeed of all kinds of evil in them, even of thoſe th... moſt execrable: it begetteth want of reverence to... God, diſobedience to Magiſtrates, corruption of Ma... change of Laws, contempt of Juſtice, and baſe eſti... on of Learning and Science. Forrein War is that ... Plato calleth a more gentle contention and is the... moſt lawful, when it is for true Religion, or to pr... the continuance of peace.*

There is nothing more unconſtant
not patience make it ſtable, and true hope ſuc-
ſful.

War for excellency (as that between *Euripides* and
ocles) is pleaſing in the ſight of all men.

Then War there is nothing more neceſſary: for the
ach of Friendſhip by diſſenſion ſtrengtheneth the
wers of Love in her new conjunction.

ar is moſt lawful when it is warranted by the Word,
er to defend a man's own right, or to repulſe the
mies of God. *Lactan.*

Diverſity of Religion is the ground of Civil War in
w, but it is ambition in effect.

War ought to be deliberately begun, but ſpeedily
led.

Affairs of War muſt be deliberated on by many,
concluded on by a few.

The effects of War are covetous deſires, the fall of
tice, force and violence. *Epiſt.*

War was onely ordained to make men live in
ce.

In the ſack of a Town have an eſpecial care to pre-
ve the honour of Ladies and Maids from the vio-
ce of unruly Souldiers.

ave an eſpecial care to whom you commit the Go-
nment of an Army, Town, or Fort: for love doth
ch, but money doth more.

Entring into thy Enemie's Camp, let all things of uſe
d baggage follow thee at thy back; but chine ene-
coming upon thee, let the ſame be brought into
middle of the Army.

Where thou mayſt conquer with money, never uſe
es; and rather chuſe to overcome thine enemies
policy then fight.

In places of danger and in troubleſome times ever
ble the number of thy Sentinells.

Neceſ-

... war to be just. *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Ince ti sunt exitus pugnarum, Marsque est ... qui sæpe spoliantem jam & exsultantem everrit & ... tit ab objecto. Cicero.

Of Generals in War.

Defin. *Generals are the Heads and Leaders of Ar... and they ought to be great, magnanimous and ... in all their doings, free from the defects of rashn... cowardise.*

THe Tent of the General is the pure river ru... through the Army, by whose soundness a... Souldiers are preserved and made stout: but if ... impure or corrupted, the whole Host is infected.

Unless wise and aliant men be chosen Generals ... old Chaos will rerurn, and vertue die at the sec... confusion.

He that will be a Commander in Armies first le... be commanded in the same; for an ambitious Sou... will never make a temperate conductour.

A wise General must not onely forecast to prevent ... evils as he hears of, but also be circumspect to for... such ills as may happen beyond expectation. *Be...*

A General, after the battel ended, must have a ... cumspect care how he praiseth one Captain ... then another.

A general ought not to bring all his forces to b... at once, unless it be upon great advantage. *Olau...*

It is very needful for a General to know the hum... and disposition of his adversarie's General whom ... fighteth against.

The Oration of a General gives courage to Cow... and base-minded Souldiers. *Vegetius.*

A covetous General purchaseth to himself ... hate then love.

eneral must not be ignorant of such [illegible]
ssary in a journey.
ptains must be valiant, as despising death, consi-
, as not wonted to be overcome; yet doubtful
heir present feeling, and respectful by that they
already.
Captain's feet ought to be steddy, his hands dili-
, his eyes watchful, and his heart resolute.
is requisite for a General to know all advantages
he place where the Battel should be fought.
proveth oft the ruine of an Army, when the Ge-
l is careless, and maketh no account of his enemies
ceedings.
is dangerous for the person of the General to fol-
his flying enemy.
behoveth that the General be always lodged in the
st of the Camp.
General or Captain in danger ought to change his
t, or attire. *Ferdin.*
e death of a General, or his being in danger, must
dissembled, for fear it procure the loss of the battel.
good General should ever be like a good Shep-
, looking into the wants of his Souldiers, and pro-
ng all things necessary to comfort them. *Basil.*
et a General give to honour a renowned burial,
ow mean a person soe er it did inhabit; for ho-
after death incourageth as much as wealth in life.
ius.
thou beest a Commander in Armies despise not
poor; for honour's birth issueth from the womb
esert.
he whole scope of a General's thoughts should be
in glory and amplifie renown; loathing to be a
ue or scourge of affliction; seeking by Conquest
ect, not by victory to confound. *Cæsar.*
he Trophy of a General is his own conscience,
and

and his Valour is his Tomb's treasury.

Commanders in Army should not be chosen ... age or riches, but for their wisedom and val...

A General or chief Governour must be wise ... mand, liberal to reward, and valiant to defe...

There are eight conditions that a General o... have; to avoid unjust wrongs, to correct blasp... to succour innocents, to chastise quarrellers, ... his souldiers, to defend his people, to provide ... necessary, and to observe faith with enemies.

Ducis in consilio posita est virtus militum.

Optimus ille dux, qui novit vincere, & victoria...

Of Policy.

Defin. *Policy is a word derived of the Greek word ... teia, which is a regiment of a City or Common-w... & that which the Grecians call Politicall Gover... the Latines call the Government of a Common-w... or of a civil society. This word Policy hath been ... among the Ancients sometimes for a Burgess, w... the enjoying of the Rights and Priviledges of a ... sometimes for the order and manner of life used ... politicall person; and sometimes the order and ... whereby one or many Towns are governed, and p... affairs are managed and administred.*

POlicy is a necessary friend to Prowesse.

The War cannot be prosperous where enemi... bound, and money waxeth scant.

No man ought to give that treasure to any o... particular which is kept for the preservation of ...

It is greater commendation to obtain honou... policy and wisedom, then to have it by descent.

That Country may above all other be counted ... py, where every man enjoyeth his own labour, a... man liveth by the sweat of another body.

right that Common-wealth ought to be destroyed, ch of all other hath been counted the flower of ver- and after becometh the filthy sink of vice.

There can be no greater danger to a Common- th, nor no like slander to a Prince, as to commit charge of men to him in the field which will be first y to command, and last ready to fight.

That Power and Policy cannot compass, Gold both mands and conquers. *Aristippus.*

that getteth by conquest doth much; but he that well keep that which he hath gotten doth more. Money and Souldiers are the strength and sinews of . *Agesil.*

is better to prevent an inconvenience by breaking oath, then to suffer injury by observing of pro- e.

Warlike feats are better learned in the fields of A- , then in the beautiful Schools of *Greece.*

is better to have men wanting money, then money nting men. *Themist.*

The authority of a Common-wealth is impaired n the buildings be ruinated.

n proof of Conquest men ought to profit them- es as much by policy as by power.

There are no Common-weals more loose then where the common people have most liberty. *ero.*

policy is soon destroyed by the pride men have commanding, and liberty in sinning.

Common-weals such should be more honoured in time of peace maintain the State in tranquillity, in the fury of war defend it by their labour and nanimity. *Plato.*

Monarch is best in a well-governed State.

certain man urging the popular estate to *Lycur-* was thus answered by him; First ordain thou such a Go-

a Government in thine own Commonweal.

Because many cannot fitly govern, there[illegible] most necessary that one should be made So[illegible] *Homer.*

The Oracle of *Apollo* at *Delphos* being demand[illegible] reason why *Jupiter* should be the Chief of God[illegible] *Mars* was the best Souldier, made this answer; *M*[illegible] valiant, but *Jupiter* is wise: concluding by this a[illegible] that policy is of more force to subdue then valo[illegible]

One *Nestor* is more to be esteemed then ten [illegible] *Ajax.*

Strength, wanting wit and policy to rule, overth[illegible] eth itself. *Horace.*

Publica res ad privatum commodum trahi potest [illegible] modo status publicus non lædatur. Cicero.

Diu apparandum est bellum, ut vincas celerius.

Of Courage.

Defin. *Courage is a fiery humour of the Spirits [illegible] the mind with forwardness in attempts, and bearin[illegible] body through danger and the hardest adventures.*

Courage and Courtesie are the two principal p[illegible] which adorn a Captain.

Courage consisteth not in hazarding without [illegible] but in being resolutely-minded in a just cause. *Pl*[illegible]

The talk of a Souldier ought to hang at the p[illegible] of his Sword.

The want of courage in Commanders breeds [illegible] lect and contempt among Souldiers.

Faint-hearted Cowards are never permitted to [illegible] in plea at the Bar of Love.

Courage conquers his enemy before the field [illegible] fought.

Fortitude is a knowledge instructing a man [illegible] with commendation to adventure dangerous and [illegible]

things, and in taking them in hand to be nothing
mined. *Socrat.*

The courage of a man is ſeen in the reſolution of his
eath.

Fortitude is the faireſt bloſſom that ſprings from a
oble mind.

Fortitude is the mean between fear and boldneſs.

There is not any thing hard to be accompliſhed by
im that with courage enterpriſeth it. *Cicero.*

Courage begun with deliberate conſtancy, and con-
inued without change, doth ſeldome fail.

It cannot be accounted courageous and true victo-
y that bringeth not with it ſome clemency. *Bias.*

To conquer is natural; to pity, heavenly.

It is more courage to die free, then to live captive.
eoſth.

Bias holding wars with *Iphicrates* King of *Athens*,
lling into the hands of his enemies, and his ſouldiers
arfully asking what they ſhould doe; he anſwered,
ake report to thoſe that are alive, that I die with
ourage fighting; and I will ſay to the dead, that you
ape cowardly flying.

Courage adventureth on danger, conquereth by per-
verance, and endeth with honour.

There is nothing that maketh a man of more fortu-
de, or ſooner great and mighty, then the trial of a
erverſe fortune; nor any thing that breedeth a more
ability of faith and patience, then the exerciſe of ad-
erſities.

Heat is the inſtrument, anger the whetſtone of for-
itude.

Courage contemneth all perils, deſpiſeth calamities,
d conquers death.

Courage depending on mediocrity hath audacious-
s for one, and fear for his other extreme.

A fortitude ſuffereth not the mind to be dejected

by any evils; so temperance suffereth it not drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings fear fools; but nothing dismayeth a man of courage and resolution.

Courage is a wise man's coat, and cowardise a fool's cognizance.

—— *Ignavum est, perituræ parcere vitæ.*
Quemcunque magnanimum videris, miserum neges.

Of Fame.

Defin. *Fame is but an echo, and an idle humour of report, which running from ear to ear, conveyeth through the world the tidings of truth and falshood.*

THere is no sweeter friend then fame, nor worse enemy then report.

It is a part of good fortune to be well reported of, and to have a good name. *Plot.*

It is no small pleasure to have a good name, and yet it is more frail then any glass. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be careful to purchase fame with credit.

There is no kind of mishap more infamous then for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herald to bear news.

Fame riseth up like a bubble, continueth like a shadow, and dies in the bosome of Time.

Nothing is more famous in a Prince then the love of his Subjects, nor any thing more famous in Subjects then obedience.

Fa

ame is like the turning wheel that never ſtayeth; like the burning flame, that quickly quencheth; like the Summer fruit, that ſoon withereth.

A good report ſhineth moſt clearly in the deepeſt darkneſs.

If thou deſire to be well ſpoken of, then learn to ſpeak well of others; and when thou learneſt to ſpeak well, then learn likewiſe to doe well: ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us then our life.

Beauty conquers the heart, gold conquers beauty: but fame ſubdues and goes beyond them both.

To flie from fame or Deſtiny is of all things moſt impoſſible.

Keep the fame thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing ſoon vaniſheth, and the end of it is nothing elſe but to make the innocency of him who is ſlandered to be more admired. *Eraſmus.*

Honeſtius rumor alterum eſt patrimonium.

Actum præclarè cum iis eſt quorum virtus nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum, ſepulta eſſe poterit. Cicero.

Of Rage.

Defin. *Rage is a ſhort fury, the inflammation of the blood, and alteration of the heart: it is a deſire of Revenge, or regardleſs care of friends, and enemy of all reaſon, and as uneaſie to be guided by another as a furious Tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged; but if it be ſuffered to continue, it increaſeth more and more in miſchief, until by revenge it be fully ſatisfied.

Whilſt Rage hath run his courſe, forbeat to ſpeak;

for many men in their anger will give no ear to re

Anger is the first entrance to unseemly wrath. *Thag.*

Wrath proceedeth from the feebleness of courage and lack of discretion.

Women are sooner angry then men, the sick sooner then the healthy, and old men sooner then young men. *Hermes.*

The ireful man is more misgoverned then he whom loathsome drunkenness detains.

The raging perturbations of the mind do punish reason, and blind the sight of wisedome. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be half done.

Grief never leaves a wrathful man weaponless.

Anger is soon buried in a wise man's breast.

Anger and Power meeting together in one man, are of more force then any thunderbolt.

Flee from the furious in his wrath; and trust not to the fair tongue of thine enemy.

He overcometh a stout enemy that overcometh his own anger. *Chilo.*

What in private persons is termed Choler, in great men is called Fury and Cruelty.

Anger springeth from injury done unto us; but hatred oftentimes is conceived of no occasion. *Arist.*

Wrath and Revenge take from man the mercy of God, and destroy and quench the grace that God hath given him.

He best keepeth himself from anger that always doth remember that God looketh upon him. *Plat.*

As fire, being kindled but with a small spark, worketh oft-times great hurt and damage, because the fierceness thereof was not at the first abated; so anger, being harboured in the heart, breaketh forth oft-times into much cruelty.

The angry man meditating upon miſchief, thinketh that he hath good counſel in hand.

Wrath is a deſire to be revenged, ſeeking a time or opportunity for the ſame. *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoul, for that it ſerveth to increaſe valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himſelf.

There is no ſafe counſel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing ſeem bigger then it is.

Raſh judgement maketh haſt to repentance.

Anger conſiſteth in habit and diſpoſition; but wrath in deed and effect.

Like as green wood which is long in kindling continueth longer hot then the dry, if it hath once taken fire: ſo commonly it falleth out, that the man ſeldom moved to anger is more hard to be pacified in his anger then he that is quickly vexed.

If thou have not ſo much power as to refrain thine anger, yet diſſemble it, and keep it ſecret; and ſo by little and little thou mayeſt haply forget it.

Wrath and rigour lead ſhame in a leaſe. *Ifocrat.*

In correction be not angry: for he that puniſheth in his rage, ſhall never keep that mean which is between too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in bloud-ſhedding.

As he that loveth quietneſs ſleepeth ſecure; ſo he that delights in ſtrife and anger paſſeth his days in great danger.

It is good for a man to abſtain from anger, if not
wiſedom's ſake, yet for his own bodily health's ſake.
He that is much ſubject to wrath, and hunteth after
revenge, quencheth the grace that God hath given him,
and commits through rage and fury more horrible of-
fences then can afterwards be reformed.

Qualibet iratis ipſe dat arma dolor.
Ira feras mentes obſidet, eruditas præterlabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong,*
it is the rigorous effect of an evil-diſpoſed will, and the
fruit which is reapt from injuſtice.

CRuelty hath his curſes from above; but cruelty
is graced with the title of commendation.
Where lenity cannot reclaim, there ſeverity muſt
correct.

It is as great cruelty to ſpare all as to ſpare none.
Tyrants uſe trial by Arms; but the juſt refer their
cauſes to the arbitrement of the Laws.

To pardon many for the offence of one, is an office
of Chriſtianity; but to puniſh many for the fault of
one appertaineth properly to Tyrants.

He that accuſtoms himſelf to ſorrow acquainteth
himſelf with cruelty. *Plato.*

It is amongſt evils the greateſt evil, and in Tyrants
the greateſt tyranny, that they of themſelves will not
live according to Reaſon and Juſtice, neither will they
conſent that Malefactors ſhould receive puniſh-
ment.

It is more profit for a Prince that is a Tyrant, that
his Common-wealth be rich, and his Palace poor,
then the Common-wealth to be poor, and his own
Palace rich.

He never ſerveth gratefully who by violence is ſub-
ject to another.

The woman that holdeth in her eye moſt cruelty hath often in her heart moſt diſhoneſty.

The Captain that is bloudy-minded and full of revenge is either ſlain by his enemies, or ſold by his ſouldiers.

Cauſleſs cruelty never ſcapes long without revenge.

With the ireful we muſt not be importunate to crave pardon, but to deſire that revenge may be deferred.

Tyranny, amongſt many other evils, is moſt wretched in this, that his friends dare not counſel him.

He that ſhews himſelf cruel towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authority.

Private cruelty doth much hurt, but a Prince's anger is an open War.

Victory ſhould not thirſt after bloud, nor the gain of conqueſt induce a man to cruelty. *Sopho.*

A cruel Prince over a rebellious Nation, is a great vertue warring with a world of wickedneſs.

Nulla vobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio; neque eſt contra naturam ſpoliare eum quem honeſtum eſt necare.

Of Fear.

Deſin. *Fear is twofold, good and evil. Good fear is that which is grounded upon a good diſcourſe of reaſon and judgement, ſtanding in awe of blame, reproach, and diſhonour, more then death or grief. Evil fear is deſtitute of reaſon, it is that which we call Cowardlineſs and Puſillanimity, always attended on with two perturbations of the ſoul,* Fear *and* Sadneſs. *It is alſo the defect of the vertue of Fortitude.*

THE fear and reverence of one God is more worth then the ſtrength of all men.

No man can be juſt without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knoweſt not vertue, by the fear and love of God thou mayeſt quickly underſtand them both. *Socrates.*

He that feareth God truly, ſerveth him faithfully, loveth him intirely, prayeth unto him devoutly, and diſtributeth unto the poor liberally.

Wicked men, wanting the fear of God, are hardened of evil to their own overthrow and deſtruction. *Boëtius.*

It is the property of a Servant to fear his Maſter with hatred; but a Son feareth his Father for love. *Ambr.*

Neither ſtrength nor bigneſs are of value in a fearful body.

They that deſire to be efared, needs muſt they dread them of whom they be feared.

Fear is the companion of a guilty conſcience.

A Maſter that feareth his ſervant is more ſervile than the Servant himſelf.

It is a deadly fear to live in continual danger of death.

It is a meer folly for a man to fear that which he cannot ſhun.

It is a natural thing in all men to leave their lives with ſorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a ſign of cowardly fear.

Fear followeth hope: wherefore if thou wilt not fear, hope not. *Æſculap.*

It many times happens, that the parties not willing to joyn in love, do conſent and agree together in fear.

It is far better to fear thy choice, then to rue the unhappy chance.

He that feareth every tempeſt is not fit to be a traveller.

The ſword diſpatcheth quickly, but fear tormenteth continually.

Fear ſtandeth at the gates of the ears, and putteth back all perſwaſions. *Plato.*

The more a man fears, the ſooner he ſhall be hurt.

Too much fear opens the door to deſperation.

He that through his cruelty is much feared of other men walketh in ſmall aſſurance of his own life.

The fear of death to a wicked perſon is of greater force to trouble then the ſtroke it ſelf.

A fearful man never thinks ſo well of any man's opinion as he doth of his own conceit; and yet he will be ready to ask counſel upon every trifling cauſe.

It is a lamentable thing to be old with fear when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearful diſpoſition. *Olaus.*

The law of fear was melted in the mould of the love of Chriſt. *Auguſt.*

It is the property of a wiſe man, with a quiet mind patiently to bear all things, never dreading more then he needs in adverſity, nor fearing things not to be feared in time of proſperity: but thoſe things which he hath, he honeſtly enjoyeth; thoſe things which he poſſeſſeth not, he doth not greatly covet.

It becometh a wiſe man to be heedful, but not to be fearful; for baſe fear bringeth double danger. *Vegetius.*

It is requiſite for all men to know God, and to live in his fear. But ſuch as worſhip God for fear leſt any harm ſhould happen unto them, are like them that hate Tyrants in their hear, and yet ſtudy to pleaſe them, becauſe they would in quiet keep that they poſſeſs.

——— Multos in summa pericula misit
Venturi timor ipse mali: fortissimus ille est,
Qui promptus metuenda pati, & cominus instet,
Et differre potest. ———
——— Nos maximus omnia cogit,
Quæ possunt fieri, facta putare, timor.

Of Famine.

Defin. *Famine is a vehement hungry desire of eating, thirst is of drinking, which (as* Galen *saith in the third Book of Natural Faculties) filleth and choaketh the stomach with evil and noisome humours, and dissolveth and destroyeth the strength thereof: it begetteth loathsomness, and filleth all the body full of outrages and filthy diseases.*

BArren *Stythia* is Famine's Country, and the [illegible] of her abode the steril and fruitless top of mo[unt] *Caucasus*.

Famine and dearth do thus differ. Dearth is th[e] when all those things that belong to the life of man, [for] example, meat, drink, apparel, lodging, and oth[er] things, are rated at a high price.

Famine is, when all these necessaries before nam[ed] are not to be got for money, though there be store [of] money.

God is the efficient cause of Famine, and sins the im[me]diate or forcing causes, which the holy Scripture [re]teth down to be these; Atheism, Idolatry, contempt [of] God's Word, private Gain, Perjury and Oppressi[on] Covetousness, Cruelty, Pride, Drunkenness and S[in] feiting, and neglect of Tithe-paying.

After Famine cometh the Pestilence.

In the time of Famine, Mice, Dogs, Horses, Asses, Chaff, Pelts, Hides, Saw-dust, have been used [for] good sustenance, and at the last man's-flesh;

that which is not to be ſpoken without trembling, the Mothers have been conſtrained (through hunger) to eat their own children. *Joſeph.*

Whenas *Hannibal* beſieged *Caſilinum*, a City in *Italy*; in the City, by reaſon of extreme ſcarcity, a Mouſe was ſold for two hundred pieces of money, and yet he that ſold it died for hunger, and the buier lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer called the *Eſthiomenus*, called of the Courtiers (who commonly more then others are ſubject thereunto) the Wolf, which ulcerateth the skin, and eateth the fleſh to the very bones.

Famine is more intolerable then the Peſtilence or the Sword: therefore when God gave *David* his choice of theſe three evils, he choſe the Peſtilence, as the eaſieſt to be endured.

Darius, when in flight he had drunk puddle-water polluted with dead carcaſſes, ſaid, that he never drank any thing more pleaſant: the reaſon was, becauſe he alway before uſed to drink ere he was a-thirſt. *Curtius.*

Artaxerxes, whenas in a certain flight he had nothing to feed on but dry Figs and brown Bread, Good God, quoth he, what pleaſant food have I never taſted of till now!

Cibi condimentum eſt fames; potionis, ſitis.

——*Neque enim Cererémque famémque*
Fata coire ſinunt. Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter ſubverſion of all manner of eſtates, making glorious things inglorious, and bringing well-ordered ſhapes into a chaos of old deformity.*

When

WHen Law-breakers are restored, and judgment cancelled, then every one knows that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by scars, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by base neglects and ill rewarding.

He that hath not tasted misfortune hath tasted no fortune.

He that sees another man's ruine must fear his own misery.

He that hath but one eye must fear to lose it; and he that hath but one vertue must die ere he ruine it.

When the heart is environed with oppression, then the ears are shut up from hearing of good counsel.

The ruines of time are the monuments of mortality.

Ruine is a friend to solitarinesse, a foe to company, and heir to desperation.

The greatest ruine of the body is nothing to the least ruine of the soul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladness.

He that will be reputed valiant must let neither chance nor grief dismay him.

The study of wisedome is the readiest ruine of grief and vexation.

Many friends asswage many misfortunes.

Counsel in trouble gives small comfort when help is past remedy.

It is good for a man in the midst of prosperity to fear a ruine, and in the midst of adversity to hope for better succeedings.

Of all creatures man is the moſt apt to fall, becauſe being weakeſt he undertakes the greateſt actions.

Proſperity is more hurtful then adverſity, in that the one may be more eaſily born then the other forgotten.

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuere, ruunt.
Suis & ipſa Roma viribus ruit. Horace.

Of Fortune.

Defin. *Fortune is nothing elſe but a feigned device of man's ſpirit, and a meer imagination without truth.*

EXteriour actions are tied to the wings of Fortune. *Plato.*

No man is ſo perfectly grounded in any degree of eſtate, but that he may be made ſubject to chance and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over diſcretion. *Solon.*

To him that is fortunate every Land is his Country.

There is no greater check to the pride of Fortune, then with a reſolute courage to paſs over her croſſes without care. *S. T. M.*

Fortune flies, and if ſhe touch Poverty, it is with her heel; rather diſdaining their want with a frown, then envying their wealth with diſparagement.

Fortune is ſo variable, that ſhe never ſtayeth her wheel, nor ever ceaſeth to be turning of the ſame. *Soc.*

Fortune ſhetweth her greatneſs, when ſuch as be of ſmall value are advanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tied to no time; but the gifts of Nature are permanent, and endure always.

Smally advantageth it that the mind be generous,

and

and the body warlike, if he that taketh arms
fortunate; for the hour of happy fortune
worth then all the policies of War.

Every man is the workman of his own fortune,
fashioneth her according to his manners. *Socrat.*

Fortune is the onely rebellious handmaid
vertue. *Plut.*

Fortune did never shew her self noble, but
mind that was generous and noble.

Fortune is constant in nothing but inconst
Aurel.

Fortune is like *Janus*, double-faced; as well
smiles to comfort, as of frowns to discourage.

Fortune ever favours them that are most vali
and things the more hard, the more haughty.

The changes of Fortune and end of life are al
uncertain. *Pacuvius.*

Fortune in no worldly things is more uncer
then in War. *Olaus.*

A valiant man never loseth his reputation bec
Fortune faileth him, but because courage dieth wi

No man is unhappy but he that esteems himself
happy by the base reputation of his courage.

There can be no man more unhappy then he to wh
adversity never happened. *Stobæus.*

To be humble in the height of Fortune, stays
deceit of her wheel in turning.

By the excessive gain of wealthy men Fortune
first made a Goddess.

Thou shalt sooner find good Fortune then keep

Fortune is unconstant, and will quickly require
gain what she hath before bestowed upon thee.

Fortune is not fully pacified when she hath o
revenged.

That is not thine own which Fortune hath g
thee. *Socrat.*

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitful, to good men unſtable, and to all that are high unſure.

A happy man ſhall have more Cofins and Kinſfolks then ever he had friends either by his Father or Mothers ſide. *Thales.*

When Fortune cometh ſuddenly with ſome preſent delight and pleaſure, it is a token that by her flattering ſhe hath made ready her ſnares to catch us. *Aur.*

Through idleneſs, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdoms, have been utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep under the vanquiſhed, as to bridle and check the Victors.

Fortune is as brittle as the glaſs, and when ſhe ſhineth, then ſhe is broken in pieces.

In great perils it is better that men ſubmit themſelves unto reaſon, then recommend themſelves to Fortune.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitful then when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.

Nulli tam bona eſt fortuna de qua non poſſit queri.

Of Riches.

Deſin. *Riches of the Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſſions in abundance. They are according to their uſe good or bad: good, if they be well uſed; bad, if they be abuſed.*

RIches are good when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit, and praiſe; but to him that abuſeth them they procure

cure envy, hatred, dishonour and contempt.

As the greater we see our shadow, the near draw towards night: so must we fear lest the that we our selves abound in wealth, the farth truth and the light estrange themselves from us.

A wicked man is either wicked of himself, or of a wicked man. *Jer.*

As poverty is not meritorious, if it be not with patience; so riches are not hurtful, unless be abused.

It commonly happeneth, that those men enjoy most wealth are most vexed with the greedy fire of getting more, and mightily molested with lest they should lose what they have already. *Augus.*

The greatest riches in the world to a good man his soul and reason, by which he loveth righteous and hateth iniquity.

There is no man more willing to become sin for another then he that is in want.

He hath riches sufficient that needeth neither flatter nor borrow. *Solon.*

Rich men without Wisedome and Learning called sheep with golden fleeces.

The more that a miserable man encreaseth riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many Lessons to instruct them to doe well. *Philip.*

Rich men through excess, idleness, and delicate pleasures, are more gross in conceit then poorer persons.

Those riches are to be despised which are lost with too much liberality, and rust with niggardly sparing.

Where the rich are honoured, good men are little regarded.

worketh great impatience in a rich man to be ſud-
ly decayed and faln into poverty.
e hath moſt that covereth leaſt.
reat abundance of riches cannot of any man be
gathered and kept without ſin. *Eraſmus.*
here be three cauſes that chiefly move mens minds
deſire worldly wealth. The one is the love of ri-
, eaſe, mirth and pleaſure. Another is the deſire
orſhip, honour and glory. The third is the doubt-
eſs and miſtruſt of wicked and faithleſs men, who
too much careful for their own living here in the
ld, and think all they can get too little to ſuffice
n. *Solon.*
ufficient is the ſure hold which keepeth wiſe men
n evil works.
pon a covetous minded man riches are ill beſtow-
for he is neither the warmer cloathed, the better
or any thing in ſhew the more wealthy for them.
thou know how to uſe money, it will become thy
d-maid; if not, it will become thy Maſter. *Diod.*
mall expences often uſed conſume great ſubſtance
hort ſpace.
No man is rich by his birth, for all men are born
ed.
He that delights onely in riches delights in a dange-
s pleaſure.
en ſhould live exceeding quiet, if theſe two words
ine and Thine] were taken away. *Anaxag.*
t is better to have a man without money, then mo-
without a man. *Themiſt.*
lato would have both Plenty and Poverty to be ba-
ed his Common-wealth: the one, becauſe it cau-
pleaſure, idleneſs, and ambition; the other, be-
e it maketh men abject, ſeditious, and given to all
lucre.
ver commands Peſants, and Gold controls Princes.

Money

Money is the ſinews of war, and the keys to hidden ſecrets.

Plenty begetteth want; for he that hath much craveth much.

O thou inſatiable hunger of gold and ſilver! why is it not that thou doſt compell the ſouls of men to buy and ſell? *Tully.*

It is againſt nature that we ſhould increaſe our own riches and ſubſtance with the ſpoil of other mens wealth.

He that hoardeth up money taketh pains for other men.

It's a rare miracle for money to lack a maſter.

As the touch-ſtone trieth gold, ſo gold trieth the hearts of men.

He is rich that lives content with his Eſtate.

Multa loquor: quidvis nummis preſentibus optes
Et veniet; clauſum poſſidet arca Jovem.

Difficile eſt virtutes eum revereri qui ſemper ſecundâ fortunâ ſit uſus.

Of Change.

Defin. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other ſuch whatſoever.*

THE whole world is nothing but a ſhop of change; for riches we exchange poverty, for health ſickneſs, for pleaſure ſorrow, for honours contempt; briefly, it is nothing elſe but change, whatſoever chanceth unto us.

There is no change more certain then the change of life to death. *Crates.*

There is no better change, then for a man that hath been lewd to become honeſt; and for a woman that hath been as laſcivious as *Lais*, to wax as repentant as *Magdalen.*

The unſtaid and wandering-minded man is ſeldom wiſe.

who changeth Peace for War, hath all miſeries
open to his eyes; his Goods ſpoiled, his Children
, his Wife raviſhed, his Cattel driven away;
dly, himſelf made moſt miſerable to behold his un-
pineſs.

Change doth evert the good, and erect the bad;
ſer the faithleſs, and confound deſert.

Change ſeldome brings better chance, but very of-
worſe.

The day by courſe changeth to night, the night
wiſe changeth to day, the Summer to Winter,
uth to Age, and Proſperity to Adverſity.

Nothing is lighter then the Change of time, nor any
e more certain.

Nature by change produceth her increaſe.

He that by change of fortune mounteth higher then
ſhould, muſt arm himſelf with patience, to deſcend
er then he would.

Change in all matters, except they be miſchievous,
moſt dangerous. *Xenoph.*

Change of honour is envie's mark.

He is no-where that is every-where.

That plant never proſpereth that is often removed.
neca.

Change and inconſtancy ſpring from lightneſs of
mind. *Greg.*

What was done, is done again: all things do change,
under the Cope of heaven there is no new thing.
inac.

Every thing holds the name of the place whence it
meth; yet all things feel change howſoever it cometh.

As there is nothing more certain then the change of
e, ſo there is nothing more uncertain then the time
en it will change.

Good things quickly paſs away, and worſe ſucceed.
neca.

The

The pureſt thing that is may be changed b
evening and morning.

What by deſtiny is decreed man cannot cha
prevent.

The change of opinions breeds the change of St
and continual alterations ſet forward ſubverſion

Cùm fortuna manet, vultùm ſervatis, amici:
Cùm cecidit, turpi vertitis ora fugâ.

Clariſſimæ olim urbes nunc nihil ſunt; quæ nunc m
mè ſuperbiunt, eandem aliquando fortunam experi
Demoſt.

Of Poverty.

Defin. *Poverty is a tribulation, or want of ſuch neceſ*
things as belong to our lives and eſtates, th
which we are brought to miſhap and miſery.

AS Kings have honour to countenance their
ons; ſo poor men have honeſty to direct t
lives.

Poverty is as glad to creep to credit as dignity;
the humble thoughts that ſmoke from a poor m
cottage are often as ſweet a ſacrifice to the go
the perfumes in the palace of a Prince.

There is no greater poverty unto a man tha
want wiſedome, whereby he ſhould know how to
vern himſelf. *Plato.*

There is no fault in poverty, but their minds t
ſo think are faulty.

Poverty is a branch of Temperance, and Penu
compendious obſervation of the Laws. *Stobæus.*

If thou wilt live after nature, thou ſhalt neve
poor; if after thine own opinion, thou ſhalt neve
rich.

Poverty is the mother of Health.

Poverty is the miſtreſs of Philoſophy.

The miſerable lack of the poor man, and the ſu
fluous ſubſtance of the rich man, move much di
among the people.

A noble mind refuſeth no danger, if once he perceiue himſelf aſſaulted with poverty.

Poverty cauſeth good mens children to be vertuous, that they attain to that by vertue which others come to by riches.

Riches are painful to fools, and poverty pleaſant to the wiſe.

He never accounted of proſperity that hath not been pinched with poverty.

He is not poor that hath little, but he that deſireth much. *Bias.*

To live poorly and honeſtly is better then to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adverſity is the trial of the mind, and miſhap the balance of the thought.

Poverty is the mother of Ruine.

Neceſſity is a ſore penance; and extremity is as hard to bear as death.

Need teacheth things unlawful. *Senec.*

Poverty, Want, Extremity and Misfortune, are all three to be born, if they be tempered with Content. *Males.*

To write to our better, is of neceſſity; to write to our equal, is of will; to write to our inferiour, is of the vertue.

The rich doth revenge himſelf with arms, the poor with tears. *Guevar.*

It is ſome comfort in miſery, to know the worſt of our miſhaps. *S. P. S.*

In adverſity rich men ſhould give remedy, and wiſe men miniſter comfort by good counſel.

It is a thing very common unto a man afflicted, to ſeek the company of another in like trouble.

There is no man in ſo wretched a condition, but he hopeth to grow better: neither is there any man ſo

A ſect

set aloft, but he may doubt a ſudden fall.

He ought not to be diſmayed, that from a ſtate is deſcended to a low degree; neither ought to glory or grow proud, that from a baſe eſtate vanced to promotion.

As riches are the mother of pleaſure and delight poverty is the nurſe of ſorrow and calamities.

Want is the enemy to deſire.

In all eſtates a mean muſt be obſerved: to live rily increaſeth treaſure, but to live waſtfully ca poverty. *Protag.*

Poverty is no hindrance to wiſedom.

Poor men are ſhrubs, that by their baſe eſcape many blaſts, when high and tall Cedars ſhaken.

Where poor intreat and cannot obtain, there men command and will be obeyed. *Sever.*

Miſhap is the true touch-ſtone of friendſhip, adverſity the trial of friends.

Happy is that miſhap whereby we paſs into gre perfection.

Poverty that contenteth is great riches.

Care not for poverty, ſith no man liveth ſo b as he was born. *Saluſt.*

It is given onely to a wiſe man to be content i verty.

Suffer that with patience which thou canſt no void, and be not diſpleaſed at thy poor eſtate.

The begger's crutch ſerveth him both to lean and to fight withall.

Patiently ſhould that be born which no ſtr can overcome, nor counſel avoid; whether poverty to pinch the body, or adverſity to cro mind.

Poverty poſſeſſed in ſafety is better then grea enjoyed with much fear.

When a man is plagued with poverty and ſickneſs, joyned together, without any ſuccour or eaſement, ariſeth in him an intolerable grief, a fire not able be quenched, a ſorrow without remedy, and a tempeſt full of wrecks.

Poverty is a vertue of it ſelf. *Diog.*

He liveth in a moſt wretched eſtate of beggery that is not endued with many good qualities.

Si ad naturam vivas, nunquam eris pauper; ſi ad opinionem, nunquam eris dives. Exiguum natura deſiderat, opinio immenſum. Seneca.

——— *O vitæ tuta facultas*
Pauperis, anguſtiq; laris! O munera nondum
Intellecta Deûm!

Of Baniſhment.

Sin. *Baniſhment is a putting away or driving out of any man, either from the place where he ought and ſhould inhabit, or from the place where he took delight and deſired to dwell.*

FOR ſin was man thruſt into the world, therefore his life in it is in baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoul from the priſon of a world-wearied body. *Stobæus.*

Baniſhment is there where no place is for vertue. *Cicero.*

The baniſhed man without a houſe to dwell in is as a coarſe without a grave to reſt in.

It is better for a man to be baniſhed his country with wiſe men, then to live there ſtill amongſt fools.

He that denieth himſelf to his countrey is in baniſhment already.

Whereſoever a man lives well, there is his countrey. *Zeno.*

A chaſt

A chaſt eye exileth licentious looks.

Good fortune attends not every great Eſtate, evil chance every exiled perſon.

To ſtuff thy Coffers with Coin, it is to commit th honour to exile. *Marc. Aurel.*

True happineſs is never had till after death, nor c ile welcome but in death.

It is a needleſs queſtion to ask a ſick man if he willing to have his health; or an exile, if he wo be called from baniſhment.

Death and baniſhment come ſoon enough, if l enough.

There is more ſorrow in loſing a man's own Co trey, then in conquering a world of other Natio *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is t comfort that a baniſhed man takes at tidings of his calment.

It is the nature of a man to love thoſe things dea which are baniſhed fartheſt from him.

He that in the morning is proud of his poſſeſſio may happen ere night to be baniſhed from his pleaſu

Beauty and youth once baniſhed are never repea

The comfort of Fugitives is, that there be ma Fugitives.

Care followeth a fugitive perſon, even as a ſhad follows the body.

Exilium terribile eſt iis quibus quaſi conſcriptum eſt bitandi locus; non iis qui omnem orbem terrarum u urbem eſſe ducunt. Cicero.

Privari patriâ magnum malum eſt, ſed majo quàm ſermone.

Of Abſence and Preſence.

Defin. *Abſence is the departing or loſs of a friend, o other object wherein we take delight: and Preſe the continual company of the party with whom ſire to be converſant.*

Ab

Absence in love makes true love more firm and constant. *Niphus.*

We never know how profitable the presence of a friend is, until we have felt the want by his absence for a time.

The absence of friends is the presence of griefs. *Bias.*

As contraries are known by contraries; so the delight of presence is known by the hell of absence.

Man separated from money is like a soul separated from a body.

The grief of unwished absence is worse then the wounds of a stubborn lance.

A tedious presence decays love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents it self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence Wisedome cureth.

Take heed of speaking ill of the absent.

The solitary man is either a God or a Beast.

Life and faith once absented never return.

The fairest presence is but a dunghil covered over with white and purple.

Infamy is never absent from Arroganey. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoiance *Ar.*

The presence of one day blameth the absence of another; but the last shall give judgment of all that is past.

The absence of punishment is no pardon of transgressions.

Non una eadémq; molestia est rerum præsentium & absentium. Eurip.

Distantia loci non separat amicitiam, sed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the ensigns by which we are known, the perfectness of our good or evil living.*

ALL the praise of the inward vertue consisteth in outward action. *Cicero.*

An action without reason, and a reason without an action, are both alike imperfect.

Action is the ready entrance into Contemplation.

A silent deed is better then an unprofitable word.

Neither can good words colour a black action, nor bad words deprave a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnesses then the ears.

It is an argument of too much weakness, to remember what should have been done.

In action a man doth not onely benefit himself, but profit others. *S. P. S.*

God would never have delivered a soul into the body which hath arms and legs, (only instruments of action) but because it was intended the mind should imploy them.

There must not onely be in a man a mind of charity, but also distributing hands. *Ambr.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good action gains a liberal name of goodness.

Speech is one of the greatest actions which most manifest the prudent vertue of the soul.

All new actions seem fair, though they be like a painted woman.

To keep a friend certain is a harder matter then to get a friend. *Ovid.*

Presumptuous boldnes is a base action in the eyes of thy betters.

So love as thou mayest hate, so hate as thou mayest love, and both without challenge.

The end of every thing is the trial of the action.

Conscientia bene acta vitæ, multorumque benefactorum recordatio, jucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praise.

Defin. *Praise is an exalting, or a lifting up to honour, either the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

It is better to be praised for true-speaking, then to be honoured for flattering and lying.

For a man to praise too much his own writings, is nothing else but to give men occasion to speak evil both of him and his works.

As it is seemly for a Philosopher and a wealthy man to praise the profits of Peace; even so in his mouth it is uncomely to prate of the perils of War.

Perfect praise and felicity consisteth in a contented life and happy death. *Solon.*

Praise bestowed on an unworthy person is a manifest sign of flatterie.

Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honesty.

Nothing deserveth commendation unless it be vertuous.

Praise encourageth the spirit to doe great and migh-

ty things; and nourisheth true vertue where it is begun.

Commendations make the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholar, silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth one abuseth himself, confirmeth an errour, and proveth in the end a Liar: and he which is praised becometh a great deal more vain. *August.*

Praise is the hire of Vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer; I had rather, said he, deliver one *Roman* from the hands of an enemy, then enjoy all the riches of mine adversaries.

Pompey being grown to the height of his fortune, and exalted by many praises and victories, was thus prettily checkt at his departing out of *Athens: Quantum hominem te esse nosti, eatenus es Deus.*

He that praiseth a man openly will not stick to flatter him secretly. *Diog.*

To do good to the poor is a double praise, because a double sacrifice, one to God, another to man.

Most praise-worthy is a good nature that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is more uncertain then praise: for what one day gives us, another takes away from us.

It is a greater praise to help the helpless, then to maintain the needless.

The doing what we ought deserves no praise, because it is our duty. *August.*

If another man praise thee, yet remember thou art thine own judge.

All things that are good have ever the preeminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue. *Seneca.*

To be praiſed of evil men is as evil as to be praiſed for evil doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The praiſe of our Anceſtors is a light to their poſterity. *Saluſt.*

When they offered to *Titus* a crown of gold, together with great praiſes, for taking *Jeruſalem*, he ſaid that he himſelf was not the author thereof, but God.

Never challenge unto thy ſelf the praiſe of another man's inventions. *Marc. Aurel.*

He that praiſeth any man becauſe he is a Gentleman, praiſeth his Parents alſo.

As they which praiſe unwillingly ſeem to have but little themſelves; ſo they which praiſe other men ſlenderly ſeem deſirous to be praiſed themſelves. *Juſt.*

It is a point of flattery to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any. *Anax.*

There is no day ſo clear, but it hath ſome cloud; nor any praiſe ſo compleat, but it is ſubject to the ſcandal of the envious.

Si laus allicere nos ad rectè faciendum non poteſt, nec vetus quidem à fœdiſſimis factis poteſt revocare. Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Of Aid.

Defin. *Aid generally is any relief or ſuccour, chiefly in an extremity; and is the greateſt upholder of ability when it is moſt weak and deſperate.*

SOrrow is ſo hard of belief, that it refuſeth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the aſcent of a cro
from whence men come not down, but fall down.

The over-ſpreading pomp of aid or might doth da
ken weakneſs, and debaſe his violence. *Archim.*

Sorrow makes ſilence her beſt aid and her beſt or
Reverent order will not aid iniquity or prevent righ
Offences urg'd in publick are made worſe, & expe
The ſhew of injuſtice aids and aggravates deſpigh
Hermes.

The multitude, which look not into cauſes, reſt ſa
ſisfied with any thing which is aided by the Laws.

Fear caſteth too deep, and is ever too wiſe, if it be
not aided by ſome reſolution.

One man is born to help another as far as ability will
ſerve.

To help the weak is charity; and to aid the migh
ty preſumption. *Greg.*

A doubtfull-minded man can never endure to be
aided by any uſual means.

The aid of the Spirit is faith, by which a man is de
livered from a ſecond death.

The grace and law of the Spirit furniſhed with the aid
of God juſtifieth the wicked, reconcileth the ſinful,
and giveth life to the dead.

Wiſdome and learning are the two chief aids to ver
tue and good conditions.

Law is the Queen of immortality, and Aid the Lord
which reſtores the oppreſſed.

Wiſe men are not aided by the Laws of men, but the
rules of vertue. *Solon.*

Evil aid and unconſtant love is like the ſhadow of
a cloud, which vaniſheth as ſoon as it is ſeen.

Honeſt aſſiſtance is without hurt, without hate, and
without penury.

The aid of a friend in law is half an end to the law.

He is raſh-witted that preſumeth too much upon his
own power.

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To try the aid of friends is to prove the hope of fortunes.

He is a monstrous fool that will presume to flie with the aid of waxen wings.

Homo homini, quicunque sit, ob eam ipsam causam quòd sit, consulere debet.

Nihil habet alicujus fortuna melius, quàm ut possit, nec natura, quàm ut vellet servare plurimos. Cicero.

Of Mean.

Defin. *Mean is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquility concerning the Soul.*

THE difference of good or bad consisteth in mediocrity, or a mean in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate; indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain side hath no mean in his misery.

The mean love is the surest love: to love extremely procureth either death or anger.

Of two evils the least is to be chosen, for that is the mean to well chusing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds mean callings.

The ſmalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and down-falling.

Fire is never without ſmoke, nor extremity without croſſes.

Mountains, having too much heat of the Sun, are burnt; Valleys, having too little heat thereof, are barren: but ſuch places as hold a mean are moſt fruitful.

Of all the parts in Muſick, the Mean is the ſweeteſt.

He that keepeth a mean in his diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where a mean is not kept.

Mean thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain ſtands in more ſafety then the Palace of a Prince.

Where there is no mean, there is no order: and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citráque nequit conſiſtere rectum.
Suus cuiq; modus eſt; tamen magis offendit nimium quam parùm.

Of Labour.

Defin. *Labour is (or ought to be) the honeſt recreation of the mind, and that induſtrious work maſter which buildeth our knowledge, and makes men abſolute by exerciſe of good letters, and continual travel in the Sciences.*

IT is not freedom to live licenciouſly, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Gree

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly is never done willingly.

Take good advisement ere you begin; but the thing once determined, dispatch it with all diligence.

Labour is a burthen that man undergoeth with pleasure. *Cicero.*

A man that doth all he can doe doth what he should doe.

By diligent and laborious examination of things past we may easily foresee things to come.

He that endureth labour shall tast the fruit of his travel.

As nothing mounteth swifter then fire, so nothing achieveth sooner then labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountains levelled, and weak wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours do weaken the body; but a temperate kind of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles; so the hardest labours bring forth the sweetest profits.

As brightness is to rustiness, so labour excelleth idleness. *Thales.*

No worthy act can be accomplished without pain and diligence.

No profit is denied to the painfull person.

By use and labour a man may be brought to a new nature. *Demost.*

Labour in youth waxeth strong with hope of rest in

Diligence is the Mistresse of Learning, without which nothing can either be spoken or done in this life worthy commendation, and without which it is altogether impossible to prove learned, much lesse excellent in any Science.

Docility gotten by industry, though it be hard in receiving, yet once obtained it is seldome forgotten.

Too much diligence breedeth suspicion.

The God which is immortal doth as it were sell all things unto us for our labour and travell. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seem hard and troublesome in our youthful years are made right pleasant rests in old age.

There is nothing so hard but diligence and labour makes it seem easie. *Virg.*

Nothing causeth a man more diligently to do his duty, then to think what he would require of him that is his servant.

As to every studious man diligence is the mother, so negligence is a step-dame to all learning. *Boerius.*

There is nothing that sooner maketh a Horse fat then the wrathfull eye of his Master, nor any thing maketh land more fertile then the diligent labour of him that oweth the same.

By Dangers, Dread and Doubtfulnes, Diligence is greatly hindred.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit & alsit.
Si quid feceris honestum cum labore, labor abit, honor manet: si quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladnes.

Defin. *Gladnes or pleasure is properly called that delight which moveth and tickleth our senses, which quickly slideth and slippeth away, and for the most*

leaveth behind it occaſion rather of repentance, then of calling it again to remembrance.

OUR pleaſures are inductions to our griefs.

Oft hath a Tragick entrance a happy end.

Gladneſs is continually mixt with grief.

Sorrow foregoing gladneſs graceth it.

There is nothing more to be rejoyced at then a good and quiet conſcience, which at the latter day ſhall be a witneſs to juſtifie, and not to condemn us.

The gladneſs of the heart addeth length to our life; but ſorrow of life haſtens death.

Be glad of that day wherein thy tongue hath not miſ-ſaid, and thy heart hath repented thy ſins.

Diſordinate laughter cauſeth death, and violent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe; but few men are diligent to amplifie their vertues. *Crates.*

All worldly gladneſs rideth upon the wing of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that ſitteth ſureſt may be overthrown.

It is better to enter the houſe of mourning then the habitation of gladneſs. *Orig.*

Sith joys are ſhort, take gladneſs when it comes; for ſorrows headlong follow one another.

Pleaſures while they flatter a man, they ſting him to death.

After the delectation and pleaſures of the body followeth the deſtruction of the fleſh. *Marc. Aurel.*

Pleaſures unbridled carry a man headlong into all licentious living.

Pleaſures bring loſs and dammage to the party that too much delighteth in them; they engender in his mind ſorrow, forgetfulneſs of Wiſdome, and inſolency.

The ſweet and ſimple breath of heavenly gladneſs is the eaſier to be altered, becauſe it hath not paſſed

through

through worldly wickedneſs, nor feelingly found
miſchief which evil carrieth with it.

He that is given to pleaſure judgeth all things,
according to reaſon, but according to ſenſe.

Pleaſure is the root of all evils, quenching the
of the ſoul, hindering good counſel, and turning
aſide from the way of vertue.

Pleaſure is ſo much more odious, by how much
ſhe hideth her venom under the garment of good
Pleaſure is a certain exultation, or an exceeding
joycing, ſprung from the events of things deſired.

Pleaſure amongſt vertues is like a harlot amongſt
neſt women, for by her flattery ſhe deſtroyes
Pleaſure is of two ſorts, the one is of honeſt
good things, the other of diſhoneſt: In reſpect of
things, it is called *Voluntas*; in reſpect of diſhoneſt,
is called *Voluptas*.

The companion of pleaſure is pain.

A wiſe man ought not to be puſt up with pleaſure;
for it is the food of filthineſs, it killeth the
weakneth the judgment, and taketh away our
ſtanding. *Ariſtotle.*

He is no worthy the name of a man that ſpendeth
whole day in pleaſure.

Qui minus deliciarum novit in vita, minus timet mortem.
Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of Liberty.

Reſn. *Liberty is that freedom and happineſs which brings
eth the ſoul to his contentment and ſatisfaction after the
troublous pilgrimages, travels and bondages of this
world. Or otherwiſe, To live as a man liſts.*

THrough too much liberty all things run to
and confuſion. Liberty in the mind is a

goodneſs; in the tongue, of fooliſhneſs; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more then liberty; for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free that ſerveth no looſneſs nor infirmity.

No man truly liveth at liberty but he that liveth vertuouſly.

The wiſe man that hath the rein of his own wit reſtrained in the hands of his diſcretion, is onely free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt liberty that hath a quiet conſcience. *Greg.*

Vertue only yieldeth men liberty, ſin yieldeth ſhame and ſervitude.

If the liberty of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A man's mind may be at perfect liberty though his body be fettered with irons.

Life loſt for liberty is a loſs full of piety.

It is better to live a miſerable life being at liberty, then to live a magnificent ſlave in continual bondage.

Too much liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedom of liberty.

Death ought to be preferred before ſervile ſlavery and bondage.

It is a hard thing to moderate a man much given to liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is neceſſary, will oftentimes do more then is tending to honeſty.

Where

Where liberty is given to offend, ſin is ſo ſweet to the fleſh, that there is no difference between men and beaſts, but that men do exceed beaſts in beaſtlineſs. *Hermes.*

He is to be thought free that is not bondſlave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præſcribit, jubet, vetat quod videtur, qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum: ſi ejiciat, abeundum: ſi minetur, extimeſcendum.

Non poteſt parvo conſtare libertas; hanc ſi magno eſtimas, omnia alia parvo æſtimanda ſunt.

Of Serving.

Defin. *Serving or ſervitude is a certain ſlaviſh bond of conſtraint, by which either for commodity or love men bind themſelves to the will of others, making themſelves ſubject to controlment.*

TO ſerve or to obey well is a great vertue, and proceedeth of Nature, which being good, is holden by Education.

It is as neceſſary for him that ſerveth as for him that commandeth to be honeſtly-minded.

Servants muſt be obedient to their Maſters, whether they be courteous or froward. *Plato.*

Nature, and the Laws which preſerve Nature, bind men that will be ſervants to ſtrict obedience.

The ſervants of Wiſedome are the righteous of the Church, and their off-ſpring is obedient.

Servants ought with patience to bear the correction of their Maſters. *Chilo.*

A crafty Servant ruleth his Maſter.

The bondage of a wiſe man is liberty. *Aug.*

The ſervant that dutifully honoureth his Maſter ſhall in time to come find love and obedience in his own houſhold.

The onely fruit of ſervice is love and reward; and the pleaſure thereof humility and obedience.

The firſt duty in a Servant is willingneſs to learn whatſoever is neceſſary; the ſecond faithfulneſs, in performing truly whatſoever belongeth to his duty; the third carefulneſs, in ſeeking all honeſt means to profit his Maſter; the fourth ſilence in tongue, in not replying againſt his Maſter's ſpeeches.

There ought to be in a ſervant double ſilence: the one in not replying, or contradicting, the other in not revealing abroad what his Maſter doth at home.

Servants ought not to obey with eye-ſervice onely, but alſo with ſingleneſs of heart.

It is a moſt commendable vertue in a Servant to know how to obey well.

A Servant once made malapert & ſawcy will always after kick at his duty, and ſcorn the controlment of his Maſter. *Aug.*

Look what kind of ſervice a Servant doth unto his Maſter, the like ſhall ſurely be required when he keepeth Servants himſelf.

Honeſt and gentle Maſters have commonly proud and ſtubborn Servants; whereas a Maſter ſturdy and fierce is able with a little wink to command more duty then the other ſhall with many words. *Aurel.*

Princes muſt be ſerved both with life and goods, and that is the perſonal ſervice of every natural ſubject.

All men muſt be ſubject to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publick profit, except it be in ſuch things as are contrary to the laws of God.

Serving juſtly is a ſeal of obedience, and a teſtimony of an upright conſcience. *Chryſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the Servant to offer violence to his Maſter; but moſt damnable for a Subject

Subject to touch the Lord's Anointed.

Nihil est fœdius servitute: ad decus & libertatem nati sumus. Cicero.

Si miserum est servire, multò miserius est servire quos non possis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth namely, when in all our actions we observe honesty and comelinesse: it is that which bindeth the soul, whereby freely and willingly, without force and constraint, we give unto every one that which belongeth unto him; honour unto whom honour, reverence to whom reverence, tribute unto whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our nature, Rebellion our corrupt nature.

That Common-weal is always happy, where the subjects are obedient, and the Magistrates merciful.

Wicked men obey for fear, but the good for love. *Aristotle.*

Servants in word and deed owe dutifull obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention; but all things flourish through love and obedience.

Disobedience proceedeth from negligence: for he that governeth well shall be obeyed well; but he that giveth to his servants too much liberty shall be sure to have too much loss. *Theopompus.*

They commonly prove the best masters that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principality. *Plato.*

Who

Whosoever obeyeth his superiour instructeth his inferiour. *Cicero.*

It is a certain and infallible observation, that the man who hath irreverently and disobediently dishonoured his father is in his old age plagued by his own posterity. *Aurel.*

The humble and obedient gain honour, but the stubborn and obstinate reproof.

The more obedient a man is, the more favour he purchaseth.

The blessedness of a Common-wealth is the obedience of Citizens. *Stobæus.*

Onely obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the seal of contemplation, the safeguard of the penitent, and the school of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reason never strayeth; but where men break all bonds of duty, there follow all sorts of plagues and punishments. *Justinian.*

Obedience is a vertue due to God and Man: to God as our Creator, to Man as our Superiour. *Bern.*

Where reason ruleth, appetite obeyeth.

That Countrey is well kept, where the Prince knoweth how to govern, and the People how to obey.

The King himself is Supreme head of all other authority, and obeyeth no man, but the Law onely.

If thou vanquish thy parents with sufferance, thou shalt surely be blest for such obedience.

He obeyeth infinites that is a bondslave to his lusts. *Bates.*

Qui bene ducit, efficit ut rectè eum ii quos ducit sequantur.

Flectitur obsequio curvatus ab arbore ramus:
Franges, si vires experiare tuas.

Of

Of Opinion.

Defin. *Opinion is the rule of the mind, containing* [illegible] *or pleasure: it is born of the mind, nurst with* [illegible] *and brought up onely with imagination.*

OPinion makes men arm themselves one [illegible] another.

Opinion is one of the greatest pillars which [illegible] Common-wealths, and the greatest mischief to [illegible] throw them. *Pont.*

Opinion proceeding from a firm discourse of [illegible] purged from vanity is perfect judgement.

Whatsoever opinion perswades us to perfect, [illegible] once approved, it becomes most deceitful.

Opinion never judgeth rightly of any thing as [illegible] indeed, but onely as it seemeth to be.

Opinion living in hope pines in present, and [illegible] keth whatever it hath.

Opinion is the torment of the mind, and the defi[illegible] tion of the body, vainly promising the rest wh[illegible] could never be enjoyed.

Opinion draws on the ambitious with a vain cou[illegible] of immortality, making possible impossibility.

The variety of opinions among the Learned bre[illegible] both doubtfulness and fear in the ignorant. *Them[illegible]*

The opinions of Judges have heapt suits one [illegible] another, and made them immortal.

Opinion leaves mens actions open to the slande[illegible] craft, malice, and polling of wicked Lawyers.

By opinions chiefly is the majesty and integrity [illegible] ancient Justice lost. *Crates.*

All sedition springs from opinion; and all sedi[illegible] is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and dis[illegible] dience is the beginning of fury.

The ground of the *Roman* civil wars was the di[illegible] ties of opinions betwixt the Nobility and the Se[illegible]

The ſtrength of falſe opinion is of ſuch force, that overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant. *Demoſt.*

To know the cauſe of falſe opinions is the onely mean to break the ſtrength and root out the force of falſe opinions.

Profit, Honour, Loſs and Diſhonour are four cauſes of disjoyned opinions.

Great opinions alter not at one inſtant, but leave their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diverſity of opinions in Religion is the cauſe of Civil War.

The diverſity of opinions in Subjects is very dangerous to Eſtates and Sovereigns. *Phocion.*

It is impoſſible for any head to maintain an opinion contrary to the members.

Amongſt men that are honeſt and upright in life, and live contented with their calling, there never happeneth diverſity of opinions, nor Civil Wars for Religion.

Gravior & validior eſt decem virorum ſententia quàm totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicare, ne quorum opinionem improbo, illos videar improbâſſe.

Of Credulity.

Defin. *Credulity is a certain ground and unfeigned truſt which we repoſe in the object propounded to our imaginations: it is alſo the deſtruction of doubt, and an animator of us to thoſe actions which we credit to be honeſt.*

So many men, ſo many minds; and ſo many minds, ſo many beliefs.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit

Credit is a figure of faith, or that which [illegible] is, and is breathed by the Spirit of God into godly. *Beza.*

Credit or faith consisteth above all things in [illegible] and meditation.

True belief breedeth constancy in prosperity, [illegible] patience in time of affliction.

A good life cannot be separated from a good [illegible] lief. *August.*

Belief fails where God's truth stands uncertain.

The way to increase credit is first to have credit.

The fruit of belief is made manifest by the love [illegible] bear to our Neighbours, and by our patience in [illegible] of trial.

True belief justifieth, and that justification is [illegible] Redemption.

Credulous belief knitteth together the joints of [illegible] Common-wealth.

The mean which constitutes Common-wealths [illegible] serves them: faith first constituted them, therein faith upholds them.

No man believeth willingly more then he himself liketh. *Chrysost.*

No Gold is so precious as a faithful friend, whom man may boldly credit.

Mens credit should be better then debts, for [illegible] should exceed Oaths.

Slow belief is the handmaid of Wisedome. *S. P.*

Unexercised credit is sickly, and unknown things are unadmitted.

Faith built upon any thing but divinity is [illegible] faith, and like a frame that hath no substance or continuation.

From faith comes fear, from fear hate of sin, from hate of sin everlasting salvation.

In the greatest danger the greatest credit is best served.

Truth is the daughter of time, and guide to all ...dness.

He that through custome makes little account of his ...omise, may swear often, but shall seldom be believed.

Custome without credit is no better to be accoun...d of then old Errour.

Credulity is the onely advantage of honest hearts. *P. S.*

It is as great a fault to believe every one, as to trust ...one. *Seneca.*

True faith in God maketh innumerable strong ...hampions, and invincible stomachs, not onely to...ards death, but also against all the most cruel de...ces that can be found to make death (if it were ...ossible) more painful then death. *Boëtius.*

Credit is of greater worth then friendship, and ...iendship as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocausta Deus, sed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secrecy.

...esin. *Secrecy is a faithful humour, which strengthened by vertue concealeth in despight of misfortune those things which one knoweth may either profit his enemy, or prejudice his friend or Country.*

HE that knows not when to hold his peace, knows not when to speak.

Gold boileth best when it least bubbleth; and a ...me pressed down inforceth the fire to smother. *...acuvius.*

Love that is kept in secret consumes in sorrows: ...d the flames of fancy raked up in silence will both ...e the senses and shrink the sinews.

He beareth his misery best that hideth it most. *Arch.*

As silence is a gift without peril, and containeth in it

it many good things: so it were better our [illegible] brought our simplicity into suspicion, then to [illegible] either inconveniently, idlely, or unnecessarily.

Those things which are untold are undone: for [illegible] can be no greater comfort then to know much, [illegible] any less labour then to say nothing.

Venus Temple is never shut, *Cupid*'s Register [illegible] ever unfolded; and the secrets of love, if they be [illegible] cealed, breed either danger by silence, or death [illegible] secretsie.

Better it is by speaking little to make a small [illegible] then a deep wound by much babling.

Silence is a gift without peril, and a treasure [illegible] out enemies. *Phocion.*

Women are fitter to conceive children then to [illegible] ceal secrets.

By mis-spending treasures we lose wealth, by discovering secrets honour and life.

That which thou wouldest few should know, [illegible] secret to thy self.

Silence is more safe then speech when our enemies be the Auditors. *Salust.*

In some place, at some time, and in some company it is better to be silent then talkative.

As the Viper is torn asunder when she bringeth forth her little ones: so secrets coming out of their mouths that are not able to conceal them do utterly undo and ruine such as reveal them. *Lactan.*

We have two eyes and two ears, and but one one tongue, and that inclosed within the teeth and lips between the brain and heart, serving as their Trutchman having about it the instruments of all the senses, to the end she put forth nothing before she have taken counsel of the said senses her neighbours, and of the inward faculties of the Soul, which are the understanding and reason placed within the brain.

descending into the body cauſeth words to

Some caſes ſilence is dangerous; as if any know Conſpiracies againſt their Country or King, or any that might greatly prejudice their Neighbour; ought to diſcover it.

As we muſt render account for every idle word, ſo we likewiſe for our idle ſilence. *Ambroſe.*

Querit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.
Non unquam tacuiſſe nocet, nocet eſſe loquutum.

Of Oaths.

Sin. Oath is a perſwaſion or calling of God to witneſs that our aſſertions are juſt, true, and honeſt. And of Oaths, ſome be lawful, ſome unlawful: The lawful Oath is that which is taken before Authority; the Oath unlawful is that which is vainly, and without occaſion, uttered.

THE Oath which is honeſt is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of Juſtice, and the truth incertainty.

It is better never to take God to witneſs, then to forſwear himſelf in mockery. *Lact.*

Oaths do not credit men, but men their Oaths. *Socles.*

It becometh a man to keep inviolate the Oath which he maketh to his adverſaries, although mishap cauſe him to yield unto it.

Through neglect of our Oaths keeping we fill our ſelves full of lying.

The greateſt fault that can be in a Prince is Perjury. His Oath is the confirmation of his Promiſe. *Aug.*

The bare word of a Prince ought to ſtand as an act in Law, and his Faith as firm as an Oracle.

To

To ſwear and forſwear is a vice ſo hateful
Slaves themſelves judge it worthy of puniſhment
under.

He is unwiſe that putteth any confidence in the
miſe of a common ſwearer.

He that accuſtometh his mouth to many oaths
cureth unto himſelf many plagues for a puniſh
Sigiſmundus.

As it is not neceſſary to credit the oath of an
ſo it is not lawful for a Chriſtian to break his
although it be made to a Saracen.

Traitors bewitched with perjury fear not to be
themſelves, ſo they may betray others.

He that layeth his faith in pawn bindeth his ſ
his honour, and his ſoul alſo.

Where faith is taken from oath, juſtice is
love wounded, and ſociety confounded. *Niphus.*

God in his juſtice chaſtens perjury, even from
cradle to the grave.

Favour gotten by perjury is honour wone by
ny.

Sin is puniſhed with repentance, but perjury
damnation. *Quint.*

Vertue is never in the mouth where laviſh oath
reſident.

Scarcity of oaths is a moſt bleſſed barrenneſs.

The oaths uttered in fury, in calms are repe
with tears.

Wicked mens oaths are written in water. *Stob*

Faith gives no honour to any oath; yet oaths br
diſhonour faith.

To maintain oaths is to ſuborn blaſphemy.

Faith is the devotion of the ſoul, and the redem
of the ſame. *Jerome.*

Wiſe men think more then they ſpeak: and to
is the leaſt part of their knowledge.

*Solon tantam morum probitatem ineſſe hominibus opor-
dicebat, ut non opus eſſet ligare juramento.*
*Lycurgus eatenus amicis & familiaribus auxiliandum
dicebat, ut interim perjurium non admitteretur.*

Of Doubt.

Plin. Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.

DOubt being a frenzy of the ſoul, labouring to attain the truth, confounds it ſelf in it ſelf.

The hurts are boundleſs which come by doubts and uncertainties.

To reſt doubtful in Religion is worthy certainly of high puniſhment.

There is nothing more troubleſome then doubtfull thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſs, and brutiſhneſs from want of vertue and wiſedome.

As doubts declare men to be baſe-minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion; and not to believe them, is to periſh by them.

By over-much truth in a man's own wit the greateſt doubts are commonly conceived.

Doubtful preſumptions prove certain confuſions.

Love is carefull, and misfortunes are ſubject to doubtfulneſs. *S. P. S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtful and melancholick minds are cheared with

muſick, but wiſe men with reſolution.

He of neceſſity muſt erre that of force muſt be dou[bt]ful.

There is no greater ſhame then for a man to be re[so]lute in worldly actions, and yet wavering and doub[t]ful in the chief points of his religion.

He is worthy to live always in doubt which doubt[s] what no man elſe doubts but he himſelf onely.

To doubt or miſtruſt a man for his well-meaning [is] the very next way to cauſe him to change his mi[nd] into falſe dealing. *Bias.*

There is great doubt of that man's wiſedom which [is] too much ruled by the will of a woman. *Marc. Aur.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth [at] every trifle, ſhall ſooner be laughed at for his folly, th[an] commended for his diſcretion. *Bias.*

He that doubteth of that thing which he ſeeketh ſhall never know when to find that which he lacketh.

Whatſoever is well done is adviſedly done; [and] whatſoever is ill, is doubtful.

Doubts chaſe away friends, ſtrengthen enemies, [and] ſlander all men.

The beginning of errour is doubt, dreaming th[at] our effects agree with the heavens.

Doubts are not overcome with violence, but wi[th] reaſon and underſtanding.

When doubts are known to be doubts, reſolution [is] better eſteemed.

Qui dubitat, negantí eſt proximus.

Dubitatio cogitationem ſignificat injuriæ.

Of Denial.

Defin. *Denial is a refuſal of any thing propounded, [or] Apoſtate back-falling from a thing formerly a[c]knowledged, or taken.*

TO deny principles is to deny truths; and to deny truths is hereſie.

To deny what we fear to deſire, is to diſprove our own beliefs.

It is hard to deny to mourn, when nature commands to weep.

Vertue rather denies wealth, then to enjoy it by evil means.

Clouds cannot cover ſecrecies, nor denials conceal truth. *Demoſt.*

To deny the knot of marriage, is to break the bond of ſalvation.

The ſtrength of thunder overthrows high Towers, and the backſliding of Apoſtates confounds ſouls.

He that denies compaſſion to the penitent ſhall find final favour when he himſelf asketh forgiveneſs.

Counſel confounds doubts, and diſſolves falſe deſigns.

Denials make little faults great, and truth makes great faults indifferent.

The denial of truth is a ſickneſs of the ſoul, which can never be cured but by the ſhame of reaſon. *Herm.*

He which by denial hath falſified his oath ſhall hardly after recover his credit.

There cannot be a greater folly, then to truſt him that will deny the truth for advantage or promotion.

He getteth no profit that denieth the truth in hope of reward.

Wiſe men eſteem many words and many lies both alike.

He that will inſtruct others in the truth muſt never deny the truth himſelf.

Common Liars need more then common Wits, elſe will their Tales be found double.

He that lieth, bearing the countenance of an honeſt man, by his outward ſhew of honeſty ſooner deceiveth

the ignorant, then many other which ſeem unhoneſt

He that dares preſume to make a lie unto his Prince will not ſpare to deny the truth before a meaner Magiſtrate. *Tho. Aquin.*

To boaſt the denial of truth is more worthy puniſhment then to tell lies.

Believe not him which to day telleth thee a lie of another body, for he will not ſtick to morrow to tell a lie of thee to another man.

There is no greater ſign of wickedneſs then open hereſie.

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth his ſoul's health in heaven.

He which denies the motions of the fleſh makes good the Divinity of the ſpirit.

To keep company with a notorious Liar is a means to make thy ſelf ſuſpected when thou telleſt the truth.

The man that through uſe and cuſtome denieth truth and doth as it were make an occupation of lying, ſhuteth himſelf out from the company and preſence of God, loſeth his good name & credit amongſt men, and moſt horribly joyns himſelf to the Devil, yielding all his endeavours to the furtherance of infernal ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium quàm ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing again things paſt, being either forgotten, or needfull for preſent uſe or commodity: it is alſo an upbraiding of good turns or a wearifome tediouſneſs.*

TO repeat offences is to make the committer aſhamed of his faults.

Often to repeat one thing is wearifome to the hearer and troubleſome to the teller.

Though the hearing of our ſins repeated be bitter, yet the perſwaſion of amendment is ſweet.

Continually to upbraid men with their miſdoing is the next way to make them become deſperate.

God himſelf uſeth to threaten us oftener then to ſmite us. *Aug.*

Things oft repeated in memory make the memory more perfect.

As it is neceſſary to ſmite the iron being hot; ſo it is needful to repeat in private our own ſins, before they prove odious.

To repeat offences with penitence is a likelihood of amendment.

There can be nothing ſo plainly repeated but it may be miſtaken. *Terence.*

A wiſe man will not have one ſin twice repeated unto him.

Vain repetition is an accuſation of dulneſs.

To repeat one thing often, being needleſs, is a ſign of a ſlender capacity.

It is requiſite to know men's natures before we repeat their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit deſerves to be intangled by deceits.

It is the property of fools and children often to repeat propheſies.

Though it be a fault general for all men to ſin, yet very few can endure to hear their ſins repeated.

The things that be moſt ſcant to be gotten are moſt dear of price; and things ſeldome ſpoken of are moſt deſired. *Plato.*

The beſt garments grow old with often wearing, and ſtrange reports wax ſtale with too much telling.

Walls are ſaid to have ears, when needleſs repetition hath too much tongue.

The often repeating of our faults to our ſelves private cauſeth more care in our actions publick.

We muſt be content to hear what we would not when we forget our ſelves, and doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an injury received, maketh manifeſt that the fact is not freely forgiven.

It is more commendation for a man to be ſilent, than to make repetition of his good deeds performed. *Ariſt.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat; nor vertue to be known without repetition.

Qui vetera argumenta verbis nihil mutatis repetunt auditores faſtidio enecant.

Non unum hodie, cras aliud; ſemper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in ſpeech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

UNjuſt offences may eſcape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemie's ſword, then ſecretly to be wounded with evil ſpeeches. *Thal.*

Of little medling comes much reſt, and of licentious talk oft-times enſureth much unquietneſs.

There is no ſufficient recompence for an unjuſt ſlander.

A fault once excuſed is twice committed.

A falſe report is a wilful lie.

Light heads and ſharp wits are moſt apt to invent ſmooth lies.

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a Traitor that clippeth the coin of his Prince maketh it lighter to be weighed, but never the worse to be touched: so he that by sinister reports seemeth to impair the credit of his friend, may make him lighter among the common sort, (who by weight are oft-times deceived) but nothing impaireth his good name with the wise, who try all gold by the touch-stone.

If thou speak what thou wilt, thou shalt hear what thou wouldest not. *Bias.*

The greatest barkers are not always the greatest biters; as it is far easier with words to obtain the victory, then with deeds to attain the conquest.

To a vertuous mind an injurious word doth more hurt then the wound of a sword.

In the body of a man, the most necessary member is the heart, the goodliest instruments are the eyes, the parts most delicate are the ears, and the thing wherein most danger is is the tongue. *Thales.*

Nature teacheth us to speak well, but wisedome teacheth to speak in a fit time. *Timanides* the Painter, after his return from *Asia*, being inquired of news, answered, I stand here to sell pictures, not tell tidings.

There is no better Philosophy, then for a man to learn silence.

The *Lycaonian* had a Law, that if any stranger should enter into discourse with the Mistress of the house, he should for his offence have his tongue cut out.

The authors of offences and injuries are Liars. *Plut.*

Amongst the *Romans* it was held a great infamy for a man to praise the good wife of the house.

The eyes, hands, and feet, ought not so soon to be subject to the penalty of the Law as the tongue; because they are members for common use, but the tongue is the instrument of vanity and villany.

Where there is any hope of amends to be looked for there the first offence deserves pardon *Ponta.*

A small offence being renewed doth work some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent fe reth fortune. *Oëtius.*

Where offences of the best are never pardoned, the worst will amend for fear of extream punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quam id in quo aliquem offenderis. Cicero.

Nulla mala potentiae est, in quam non irruat injuria. Seneca.

Of Accusation.

Defin. *Accusation is the attainture or challenge of a party in a doubtful matter, and may be employed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defect of further malice.*

HE that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and Accusers are necessary evils in a Common-wealth.

Perfect vertue terrifieth an accuser; indifferent vertue whets him on.

Whosoever presently gives credit to accusation, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame; and accusation being at the highest either resteth or declineth.

Great accusations have hard beginnings, both through their own debates and their inventors.

If greatness could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other

Others mens sins accuse our Consciences of frailty.

Ambitious men, raised once to dignity, accuse afterward all other estates of insufficiency. *Bod.*

Youthful counsel, private gain, and particular hate, accuse Kingdomes of short continuances.

Wars pretending publick good, done for spight, work most injustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusation; but zeal, of just appeals.

Kings, because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much graced use rigour, and accuse humility of dulness.

He that accuseth himself is a just man. *Chrysost.*

Good must not be drawn from Kings by force, nor accusation by threats.

Fools weep when great men are accused, as pitying the fall of honour.

He that accuseth himself, and afterward answereth not, tempteth God. *August.*

General calamity accuseth Princes of general imbecillity.

When great men are accused and condemned, guilty Vassals are hopeless and desperate.

No man may be both the accuser and judge. *Plut.*

Princes endangered seek their peace by any means: and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected were then performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty until he be convicted. *Lactan.*

Ex defendendo, quam ex accusando, ubertior gloria comparatur. Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of Slander.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankred heart, which enraged with choler, after an injury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachful speeches give testimony of his hate and malice.*

FOul-mouthed Detraction is his neighbour's foe.

The mouth of a slanderer calleth all things into question, and approveth nothing.

We kill hurtful Vipers if we spy them, but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue woundeth his own soul by his words.

They that speak evil and slander the dead are like envious dogs, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the lewd tongue; and such as speak evil by all men are monsters among good men.

Whosoever useth to listen much to misreports, deserveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions, lest through light trust thou lose friends, or, which is more bad, be counted a fool.

There are three sorts of Man-slayers; they which kill, they which hate, and they which detract.

Itching ears do swallow many wrongs.

He that truſteth to lewd tongues is either ſwoln with hate, plagued with envy, conſumed with thought, endangered by revenge, or loſt in hope.

Nature hath given us two ears, two eyes, and but one tongue; to the end we ſhould hear and ſee more then we ſpeak. *Socrat.*

Though the tongue be but a ſmall member, yet it many times doth more hurt then the whole body beſides.

Keep thy tongue, and keep thy friend; for few words cover much wiſedome, and a fool being ſilent is thought wiſe.

Diverſity of meats hurts digeſtion, and changeableneſs of reports begetteth ſlander.

Long promiſes are figures of cruelty, and large ſlanders the ſigns of great envy.

Slander offends the living, and gnaws upon the dead.

The ſlanderer doth unjuſtly accuſe, and ought to be puniſhed in the ſame ſort as the party accuſed ſhould have been, if the accuſation had been found true.

Slanderers in ancient times have been marked in the forehead with a hot iron.

Apelles, after he had eſcaped a falſe ſlander, thus by his art deſcribed her in a Table painted: He pictured a Judge with the ears of an Aſs, having on the one ſide two Ladies, Ignorance and Suſpicion; before him falſe Accuſation with a countenance full of fury, holding in the left hand a burning torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven; near unto him was a man looking pale, earthly, and aſquint, which was Envy; two Damſels followed falſe Accuſation, named Treaſon and Deceit; behind whom ſtood a Lady wailing and mourning, called Repentance, which faſtned her eyes upon a very fair Lady called Truth: declaring by this, that we ought not lightly

to

to believe every accuſation and ſlander that is brought unto us.

Aut in infamia, vulneribus, aut morte deſinet calumnia. Detractor uno verbo tres ſimul jugulat homines; ſeipſum, auſcultantem, & eum cui detrahit.

Of Scoffing.

Defin. Quips, or Scoffs, are depraving from the actions of other men; they are the overflowing of wit, and the ſuperfluous ſcums of conceit.

TO play the ſcoffing fool well, is a ſign of ſome wit, but no wiſedom.

All kind of mockery ought to be ſhunned, which is a reproach covered with ſome fault, and which accuſtometh the mocker to rail and lie; and moveth more then an injury, when it proceedeth from a will to outrage and malice without neceſſity.

An Adder keeps his venome in his tail, but the poiſon of a ſcoffer is in his tongue.

What is ſweet in the mouth is bitter in the ſtomach: and ſcoffs pleaſant to the ear are harſh to the beſt underſtanding.

A fault wilfully committed by ſcoffing cannot be amended by repentance.

He that mocks a wiſe man with flattery mocks him with inſufficiency.

Scoffs have not reward, but diſdain; nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffs.

To mock the man that loves us, is monſtrous villany.

Good and evil follow one another, ſo do ſcoffs and hateful eſtimation.

The leaſt man can do ſome hurt, and the abſurdeſt tongue can diſparage.

He that moſt ſcoffs ſhall be moſt ſcoffed at for his reward.

To

To jest is tolerable; but to do harm by jest is insufferable. *Bias.*

It is better to do well then to speak well; but easier to reprehend then to amend.

One Wolf will not make war against another, neither will one scoffer contend in scoffs willingly with another; but when they do, it proves either fatal, or witty.

There are more mockers then well-meaners, and more foolish quips then good precepts.

Mocking is an artificial injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoff ridiculous.

It is better to have an open enemy then a private ſcoffing friend.

It is better to be born fooliſh, then to imploy wit unwiſely.

The loſs that is ſuſtained with modeſty is better then the gain that is gotten with impudence.

It is good to hold an Aſs by the bridle, and a ſcoffing fool at his wit's end.

To be accounted a Nobleman's Jeſter, is to be a mercenary fool. *Bias.*

He that makes an ordinary uſe of ſcoffing ſhall never be well thought of in his life, nor find happineſs at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Prava necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur aper.

Of Phyſick.

Defin. *Phyſick is that natural Philoſophy which tendeth to the knowledge of man, and thoſe cauſes which concern the health and good eſtate of his body.*

Phyſick is a continual fountain or ſpring of knowledge, by which we maintain long life.

The

The ſick man deſireth not an eloquent Phyſici but a skilful. *Seneca.*

We begin to be ſick as ſoon as we be born. *Augu*

The infirmity of the body is the ſobriety of th mind.

The ſtrength of the body is the weakneſs of th mind, and the weakneſs of the body the ſtrength o the ſoul.

Delicate fear is the mother of ſickneſs.

Phyſick rightly applied is the repair of health, an the reſtitution of a weak or decayed nature.

Next unto the glory of God, we ought to regar the profit of the Common-wealth; and then Philo ſophy, which is Phyſick, nothing being more com modious.

Phyſick, being rightly uſed, is an art to find out the truth both of divine and humane beginnings.

The ſcope of Phyſick is, to glorifie God in the work of nature, teaching men to live well, and to help their neighbours.

A prattling Phyſician is another diſeaſe to a ſick man.

An Oratour doth nor always perſwade, nor the Phyſician cure. *Ariſt.*

To know the uſe of Phyſick is ſweet, but to taſte it is unſavoury.

It is requiſite that he be tormented with pain which will not be eaſed by Phyſick.

Death holdeth a ſword againſt our throats, and Phyſick a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſick moſt eſteemed of them that be mighty.

They that be found themſelves are more ready to counſel the skilful in knowledge, to preſcribe rule of Phyſick to the ſick. *Bias.*

As a blind man cannot see the fault of another's eyes, so an unskilful Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The Patient unruly maketh the Physician more cruel.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physicians oftentimes do use under the shew of honey to give their Patients gall, and by this means preserve their health; whereas if they went plainly to work, the sick would never take that which were wholesome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of Medicines do no good at all to a weak stomach.

Some have compared those which use often to take Physick, to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommendeth to a Physician, that he should well advise himself, if in plagues and ordinary diseases he found nothing which was divine, that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun maketh manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit. *Nicocles.*

Aegri quia non omnes convalescunt, non idcirco nulla medicina est. Cicero.

Da

Dat Galenus opes, dat Justinianus honores.
Ex alijs palea, ex isthis colligo grana.

Of Pain.

Defin. *Pain, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which wholly resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.*

PAin is always a companion of pleasure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adversities flow, there love ebbs; but friendship standeth stedfast in all storms.

Prosperity getteth friends, but adversity trieth them. *Pacuv.*

In pain and judgement the quality with the quantity must be considered.

It is less evil to suffer one then to resist many.

The greatest misery that may be, is to fall into unknown misery.

Misery can never be so bitter as eternal felicity is pleasant. *Erasmus.*

Danger always attendeth at the heels of pride and ambition.

Adversity quickneth our sleepy spirits; for by prosperity we learn but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure that never tasted pain.

As no fortune can dismay him that is of a courageous mind; so no man is more wretched then he that

nks himſelf to be unfortunate.

In the time of calamity moſt men are more ſorry for at their enemies can ſpeak of their diſtreſs, then for e pain they endure.

Adverſities happening to good men may vex the nd, but never change their conſtancy.

As the moſt peſtilent diſeaſes do gather unto themres all the infirmity wherewith the body is annoy:ſo doth the laſt miſery embrace in the extremity itſelf all former miſchiefs. *S. P. S.*

Patience breeds experience, experience hope, and pe cannot be confounded.

The pain of death is for ſin, the pain of conſcience ſin; but the pain of hell is eternal.

The pain of the eye is luſt, the pain of the tongue erry, and the pain of both repentance.

Miſery is full of wretchedneſs, fuller of diſgrace, d fulleſt of guiltineſs.

He ſuffers double puniſhment that hath his pain proged.

He finds helps in adverſity that ſought them in proerity.

The remembrance of pleaſures paſt aggravates the ins that are preſent.

A fawning friend in proſperity will prove a bitter in adverſity.

It is hard in proſperity to know whether our ends do love us for our own ſakes, or for our ds: but adverſity proves the diſpoſition of mens inds.

He that lendeth to another in time of proſperity all never want helps himſelf in the time of adver-y.

Ut ſecunda moderatè tulimus; ſic non ſolùm adver-, ſed funditus everſam fortunam fortiter ferre debe-

Nullus

Nullus dolor eſt quem non longinquitas temporis minuat atque mollial. Cicero.

Of Tears.

Defin. *Tears, or Sorrow, is a grief or heavineſs for things which are done and paſt: they are the onely friends of ſolitarineſs, the enemies to company, and the heirs of deſperation.*

TEars are no cures for diſtreſs, neither do preſent complaints eaſe a paſſed harm.

There is no ſowr but may be qualified with ſweet potions; nor any doleful malady but may be allayed with ſome delightful muſick.

Teats crave compaſſion, and ſubmiſſion deſerves forgiveneſs. *Greg.*

The violence of ſorrow is not at the firſt to be ſtrengthen withall; becauſe it is like a mighty beaſt, ſoon tamed with following, then overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S. P. S.*

Women are moſt prone to tears, and have them moſt neſt at command. *Eurip.*

Sorrow bringeth forth tears as a tree bringeth forth fruit.

That grief is beſt digeſted that brings not ſome ſhame.

Bury the dead, but weep not above one day. *Hom.*

We ſhall ſooner want tears then cauſe of mourning in this life. *Seneca.*

Sorrows concealed are more ſowr; and ſmothered griefs, if they burſt not out, will break the heart.

The heart that is greatly grieved takes his beſt comfort when he finds time to lament his loſs.

Tears and ſighs declare the heart to be greatly grieved.

A tear in the eye of a Strumpet is like heat-drops in bright Sun-shine, and as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation cometh watching and tired eyes.

Tears are the badges of sorrow. *Archim.*

Passion is a most cumbersome guest unto it self. *S.P.S.*

Deep-conceited sorrows are like to Sea-ivy, which, the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they touch lightly, prove but toyes; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is oftentimes the greatest effect of sorrow.

Tears in many ease the grieved heart; for grief is like to fire, the more it is covered, the more it raageth. *Charch.*

Shedding of tears is the easing of grief.

Tears are the fruits of passion, the strength of women, the signs of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the food of the soul.

There are in the eyes three sorts of tears: the first of joy, which in old men shew their kindness; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye; for then she intendeth either to sound thee, or to sift thee.

When grief doth approach, if it be small, let us abide it, because it is easie to be born; but if it be grievous, let us bear with it, because our glory shall be the greater.

Care not for sorrow, it will either dissolve, or be resolved.

How

How miserable is that grief which can utter not in torments! *Seneca.*

Men take a certain pleasure in weeping, when they lament the loss of friends.

Solon having buried his Son did weep very bitterly, to whom when one said, his tears were all in vain. For that cause, quoth he, I do weep the more, because I cannot profit with weeping.

Too much sadness in a man is as much to be condemned as over-much boldness in a woman is to be despised. *Bias.*

Lepidus by a long grief conceived of the misbehaviour of his wife shortned his own days.

To lament with tears the follies of our former life is profitable: but to grieve too much for worldly loss is a sign of foolishness.

Per lacrymas argumentum desiderii quærimus, & dolorem non sequimur, sed ostendimus; nemo enim sibi non sisit.

Cura leves loquuntur, ingentes stupent. Senec.

Of Neighbours.

Defin. *Neighbours are those in whom we find towards the greatest bonds of charity; and not, as is vulgarly taken, them that live near about us.*

THE greatest love in us, next unto God, ought to be love towards our neighbours.

Whatsoever duties we perform in kindness towards our neighbours, we perform unto God.

Love is the first foundation of marriage, and conjunction of neighbourhood.

The end of a man's being is the glory of his Creator and the love of his neighbour.

The love of neighbours appertains mightily unto salvation.

Men are not born for themselves, but for

Co

untry, Parents, and Neighbours. *Cicero.*

All things on earth are created for men, and men e created to worship God, and aid one another.

Whosoever will follow nature must love his neigh-our, and maintain society.

Themistocles selling certain land, made it be pro-imed that it had a good neighbour. *Plutarch.*

No man may slander or lie for his profit, because gh gain is his neighbour's indignity.

Duty and profit are two distinct things and sepa-ated, belonging to our neighbours and our selves.

We must esteem our neighbour's love as dearly as the urest gold.

It is more praise-worthy to relieve one neighbour, hen to kill many enemies.

We must frame all our actions to the glory of God, o the love of our neighbours, and the profit of the Common-wealth.

The tidings of a bad man's burial comes never too oon to the ears of his neighbour.

The envy of a bad neighbour is worse then the sting of a Serpent.

He that lives alone lives in danger: society avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawful ctions against them.

Gold is proved in the furnace, and a neighbour's love ried in time of trouble.

That neighbour is to be well thought of which is eady in good will to help according to his power.

A rolling stone never gathers mos, nor a fickle-min-ed man love amongst honest neighbours.

The love of neighbours is the strongest pillar to sup-ort the Common-wealth.

He is careless and uncharitable who will play at Cards whilst his neighbour's house is burning.

Good

Good turns done to unthankful neighbours are water poured into open sieves.

Necessity ingendreth in a man war against him and malice to hurt his neighbour.

Ut in re rustica, non satis est teipsum bonum esse colonum, sed magni refert cujusmodi habeas & vicinum; sic in vita, non satis est si teipsum integrum virum præstes, sed refert cum quibus habeas consuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali propter vicinum malum. Pla.

Of Proverbs.

Defin. *Proverbs are the onely sententious speeches of [illegible] thetnick authors, or the usual phrases begot by [illegible]*

A Little stream serveth to drive a light Mill.

A small sum will serve to pay a short reckoning.

A lean fee is a fit reward for a lazy Clerk.

A rolling stone gathers no moss.

All is not gold that glistereth.

Where is nought to be had, the King loseth his right.

It is good to strike the iron while it is hot.

The burned child dreadeth the fire.

Soft paceth goeth far.

Good wine needeth no bush.

Hunger is the best sawce.

Sweet meat must have sowr sawce.

It is evil halting before a cripple.

Self do, self have.

Harm watch, harm catch.

Too much of one thing is good for nothing.

Hot sup, hot swallow.

One scabbed sheep will infect a whole flock.

Like master, like man.

Look not a given horse in the mouth.

When the belly is full the bones would be

He that reckoneth without his hoſt muſt reckon
ice.
A carrion Kite will never be a good Hawk.
He robbeth *Peter* to pay *Paul*.
Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thrive then never.
After death the Phyſician.
After dinner Muſtard.
No fire without ſome ſmoak.
A fool's bolt is ſoon ſhot.
All cover, all loſe.
After a ſtorm cometh a calm.
It is better to bow then to break.
Need makes the old wife to trot.
Death dealeth doubtfully.
More coſt, more worſhip.
It is an ill wind that blows good to none.
Much coin, much care.
Much meat, much malady.
Much learning, much ſorrow.
Look before you leap.
Time and Tide tarry for no man.
Like lips like lettice.
Many things chance between the cup and the lip.
What is bred in the bone will never out of the
ſh.
Every man for himſelf, and God for us all.
Bare words are no lawful bargain.
It is good ſleeping in a whole skin.
The end trieth all.
In little meddling lieth much reſt.
Wake not a ſleeping Lion.
The veſſel will ſavour of the firſt liquour.
One Swallow brings not a Summer.
One Silver dies black lines.

Fire

Fire is as hurtful as healthful.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes then the ears.

Where many words are ſpoken, truth is held in ſuſpicion. *Stobæus.*

He that goeth a borrowing goeth a ſorrowing.

A friend in the Court is better then money in the purſe.

He gives twice that gives quickly.

He that ſpareth to ſpeak ſpareth to ſpeed.

Service willingly offered is commonly refuſed as ſuſpected.

A man's own manners do ſhape him either good or bad fortunes.

A near friend is better then a far-dwelling kinſman.

Diſcipulus prioris poſterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithy and ſweet flowers of wit compiled in a ready and deliberate brain, and uttered in ſhort and elegant phraſes.*

HE that deſireth to make a good market for his wares muſt watch opportunity to open his ſhop.

Where the foundation is weak, the frame tottereth; and where the root is not deep, the tree falleth.

Where the knot is looſe, the ſtring ſlippeth; and where the water is ſhallow, no veſſel will ride.

Where ſundry flies bite, the gall is great; and where every hand fleeceth, the ſheep goeth naked. *Demoſt.*

He that talketh much and doth little is like unto him that ſails with a ſide-wind, and is born with the tide to a wrong ſhore.

Eagles flie alone, and they are but Sheep that always flock together.

The mean man muſt labour to ſerve the mighty, and the mighty muſt ſtudy to defend the mean.

Standing pools gather filth, and flowing rivers are always ſweet.

He that bites of every weed to ſearch out the nature, may light upon poiſon; and he that loves to be ſifting of every cloud, may be ſmitten with a thunder-ſtroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wiſedome, height of courage and largeneſs of magnificence get admiration.

Truth of word, meekneſs, courteſie, mercy and liberality ſtir up affection.

There is no man ſuddenly excellently good, or extremely evil; but grows either as he holds himſelf up in vertue, or lets himſelf ſlide to vice.

Cunning to keep is no leſs commendable then courage to command.

The court of affection is held by the racking ſteward Repentance. *S. P. S.*

As life without learning is unpleaſant, ſo learning without wiſedome is unprofitable.

He properly may be called a man, that in his behaviour governeth himſelf like a man, that is to ſay, conformable unto ſuch things as Reaſon willeth, and not to the motions of ſenſuality will.

Examples of the dead that were good do profit more to live well then the counſel of the wicked that be living, which doth interre and bury thoſe that are now alive.

For better it is to be a tenant of liberty, then a ſervant of thrall.

He that makes himself a sheep shall be eaten of the Wolf.

He that loseth savour on land to seek fortune at sea, is like him that stared so long at a star that he fell into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a master over others that cannot master himself. *Pho.*

A master ought not to be known by the house, but the house by the master.

A burst tongue makes the mind repent at leisure.

By repentance we are drawn to mercy, without whose wings we cannot flie from vengeance.

Where the demand is a jest, the fittest answer is a scoff. *Archim.*

When Dogs fall a snarling, Serpents a hissing, and Women a weeping, the first means to bite, the second to sting, and the third to deceive.

A subtil Wolf will never hunt too near his own den.

Such as be born deaf or blind have commonly their inward powers the more perfect.

He that helpeth an evil man hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldest, then seek to compass that which thou knowest may be brought to pass.

Contempt is a thing intolerable, forasmuch as no man can think himself so vile that he ought to be despised.

Sudden motions and inforcements of the mind do often break out either for great good or great evil.

Many men labour to deliver themselves from contempt but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evil. *Greg.*

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion. *Solon.*

That person is not worthy to live that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitarines is a slie enemy that doth most separate a man from doing well. *S. P. S.*

He that mindeth to conquer must be careful.

Money borrowed upon usury bringeth misery, although for a time it seem pleasant.

Of a short pleasure long repentance is the heir. *Isocrat.*

Private losses may be holpen by publick gains.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh alteration and changeth Kingdomes.

That kind of contemplation that tends to solitarines is but a glorious title to idleness.

Liking is not always the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip-wisedome that wants experience.

Who will resist love, must either have no wit, or put out his eyes.

Love is to a yielding heart a king; but to a resisting Tyrant. *S. P. S.*

Fear is the onely knot that knitteth a Tyrant's people to him, which once being untied by a greater force, they all scatter from him like so many birds whose nets are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldome to the howard bondage.

The right conceit of young men is, that they think when they speak wisely when they cannot understand themselves.

He that will needs stir affections in others

must first shew the same passion himself.

Things lost by negligence must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Vertue, like the clear heaven, is without clouds. *S. P. S.*

He that will blame another must first be blameless himself, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stir up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest. *Aurel.*

The better sort eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things doth require, so should they deal.

Where flatterers bear rule, things come to ruine. *Pompeius.*

Such is the man and his manners as his delight and study is.

By diligence and pains taking all may be amended that is amiss.

When things are in extremity, it is good to be of good chear, and rather endeavour to amend them, then cowardly to faint and despair of all.

They that trust much to their friends, know not how shortly tears be dried up.

God and nature do set all things to sale for labour.

Great is the value of order and foresight to govern things well.

Man

Man can better ſuffer to be denied then to be deceived.

Lingring is moſt loathſome, when neceſſity requireth haſt. *Quint.*

The carefulneſs of the wicked cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant-minded man.

Flying tales and flattering news do never good to any State.

It is better to fight with an enemy at his own home, then for him to fight with us in our Country.

Private well-fare is not to be preferred before the common weal.

Wiſe men being wronged are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools fain; and flatterers ſeek by diſcrediting others to benefit themſelves.

Good men ſometimes are in greater danger for ſaying the truth, then evil men for ſpeaking falſly. *Plaut.*

Of one inconvenience oftentimes ſuffered many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak.

A bold ſpeech upon a good cauſe deſerveth [illegible]

Sleep and food are enemies to the mourning [illegible] paſſion perſwadeth to be reaſonable. *S. P. S.*

Often ſuſpecting of others cometh of ſecret [illegible] demning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborn. *Aurel.*

He doth wrong that giveth cauſe of war, [illegible] that

that seeketh the redress of wrong.

The lest one feareth his enemy, the nigher he is to his own harm.

It is better to begin a war then to abide war.

Such as are careless in their own causes hardly can be careful about other mens affairs. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger when we may have it, and are in need thereof.

These three chief poines are necessarily belonging to a councellour; to be bold, plain, and faithful.

That City is of no value which is not of ability enough to punish wrong-doers: neither is that Common-weal any thing worth at all where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is onely to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue. *Origen.*

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue hath perpetual assurance. *Cicero.*

That man cannot long endure labour which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts; yet thereby we attain more stedfastnesse against mishaps to come.

After the unlawful getting of a coverous father, followeth the riotous spending of a prodigal son.

Ita vivendum est cum hominibus tanquam Deus videat: ita loquendum tanquam Deus audiat.

Omni-

Omnia præclara rara, nec quidquam difficilius quàm reperire quod ſit omni ex parte in ſuo genere perfectum.

Of Similitudes.

Defin. *Similitudes, or Likeneſſes, are the Images or Figures of the things to which they are compared, lively explaining one thing in a far different object.*

AS that member is nothing profitable, but rather hurtful to the body, which by corruption is lame and imperfect: ſo that ſubject whoſe mind is drawn into ſundry practices of diſcord, working the diſquiet of a common peace and tranquillity, may be juſtly caſt off, as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefeſt authority of the Magiſtrate; ſo are the good conditions of the Rulers the beſt ſtay and ſtrongeſt defence of inferiours. *Plut.*

As he is not unfortunate which is poor and deformed; ſo they are not to be accounted happy which are only rich and beautiful.

As plants meaſurably watered grow the better, but being watered too much are drowned and die: ſo the mind with moderate labour is refreſhed, but with over-much is utterly dulled. *Eraſ.*

As any thing, be it never ſo eaſie, is hard to the idle; ſo any thing, be it never ſo hard, is eaſie to the wit well employed. *Ennius.*

As a Ship having a ſure Anchor may lie ſafe in any place: ſo the mind that is ruled by perfect reaſon is quiet every where.

As that fire ſmoaketh not much which flameth at the firſt blowing: ſo the glory that brightly ſhineth at the firſt is not greatly envied at; but that which is long in getting is always prevented by envy.

As the man that drinkh poiſon deſtroyeth himſelf

therewith: so he that admitteth a friend ere he perfectly know him may hurt himself by too much trusting him.

As the perfect Gold, which is of a pure substance, sooner receiveth any form then the sturdy Steel, which is gross and massie metal: so womens effeminate minds are more subject to affection, and are sooner fettered with the snare of fancy, then the hard hearts of men.

As golden pillars do shine upon the sockets of silver; so doth a fair face with a vertuous mind. *Perian.*

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediately cut it off, and cast it away, but either with straining it higher, or slacking it down lower, by little and little causeth it to agree: so should Rulers rather reform transgressors by small corrections, then seek to cast them away for every trespass.

As *Apollodorus* was wont to say of *Chrysippus*'s books, that if other mens sentences were left out, the pages would be void: so may we speak of Brokers; for if other men enjoyed their goods, their Warehouses would be quickly empty.

As the strong bitterness of the Aloe-tree taketh away the sweetness of the sweetest honey: so evil works destroy and take away the praise of good deeds.

As a vessel is known by the sound, whether it be whole or broken: so are men proved by their speech, whether they be wise or foolish. *Demost.*

As wine in *Plato*'s opinion is the mother of envy: so love in *Iamblichus*'s censure is the fruit of idleness.

As in feasts hunger is the best sawce: so of guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble: so the considerations thereof procure experience.

Like

Like as a battered or crazed ſhip, by drinking in of water, not onely drowneth her ſelf, but all thoſe that are in her: ſo a Ruler, by uſing viciouſneſs, deſtroyeth not himſelf alone, but all others beſides that are under his government.

As ignorant Governours bring their Country into many inconveniences; ſo ſuch as are devilliſhly politick utterly overthrow the State.

As truth is the centre of Religion: ſo contrary opinions founded on evil examples are the corruptions of the world, and the bringers in of Atheiſm.

As it becometh Subjects to be obedient to their Soveraign: ſo it behoveth that the King be careful for the commodity of his Common-weal. *Sig. ſ.*

As there is no deliberation good that hangeth on delay: ſo no counſel is profitable that is followed unadviſedly.

As that Kingdome is moſt ſtrong where obedience is moſt nouriſhed: ſo that State is moſt dangerous where the ſouldier is moſt negligently regarded.

As no Phyſician is reputed good that healeth others, and cannot heal himſelf: ſo he is no good Magiſtrate that commandeth others to avoid vices, and will not ſhun evil himſelf. *Marc. Aurel.*

As the green leaves outwardly ſhew that the tree is not dry inwardly: ſo the good works openly reſt the the zeal of the heart inwardly. *Eraſ.*

Like as a governour of a ſhip is not choſen for his riches, but for his knowledge: ſo ſhould the chief Magiſtrate in every City be choſen rather for his wiſedome and godly zeal, then for his wealth and great poſſeſſions.

As the goodneſs of wiſe men continually amendeth; ſo the malice of fools evermore increaſeth. *Pyth.*

As they which cannot ſuffer the light of a candle, can much worſe abide the brightneſs of the Sun: ſo

they that are troubled with ſmall trifles would be more amazed in weighty matters.

As fire caſt into the water is quickly quenched: ſo a falſe accuſation againſt an honeſt life is ſoon extinguiſhed.

As the Canker eateth and deſtroyeth iron: ſo doth envy eat and conſume the hearts of the envious.

As the ſavour of ſtinking carrion is noiſome to them that ſmell it: ſo is the ſpeech of fools tedious to wiſe men that hear it. *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes: ſo is he moſt cruel, and ready wickedly to give ſentence againſt another for the ſame offence.

As men eat divers things by morſels, which if they ſhould eat whole would choak them: ſo by diverſe days we ſuffer troubles, which, if they ſhould all come together, would make an end of us in one day.

As ſin is natural, and the chaſtiſement voluntary: ſo ought the rigour of juſtice to be temperate, ſo that the miniſters thereof ſhould rather ſhew compaſſion then vengeance; whereby the treſpaſſers ſhould take occaſion to amend their ſins paſt, and not to revenge the injury preſent. *Hermes.*

As when the wood is taken from the fire, and the embers quenched, yet nevertheleſs the ſtones oft-times remain hot and burning: ſo though the fleſh be chaſtified with hot and drie maladies, or conſumed by many years in travel, yet concupiſcence abideth ſtill in the bones. *Antiſt.*

As after great ſtorms the air is clear: ſo after the ſtouds of repentant tears the conſcience is at quiet.

As darnel ſpringeth up among good wheat, and nettles among roſes: even ſo envy groweth up among vertues. *Theop.*

As the leaves of a book which is ſeldome uſed will

will cleave fast together: even so the memory waxeth dull, if it be not often quickned.

Like as an Adamant draweth by little and little the heavy Iron, until at last it be joyned with it: so vertue and wisedome draw mens minds to the practice thereof.

As a vessel cannot be known whether it be whole or broken, until it hath liquour in it: so can no man be known what he is before he be in authority.

As it is great foolishness to forsake the clear fountains, and to drink puddle-water: so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the mind in the soul. *Sophoc.*

As desire is glad to imbrace the first shew of comfort: so is desire desirous of perfect assurance. *S. P. S.*

Ut ad cursum Equus, ad arandum Bos, ad indagandum Canis; sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is riotous excess, either in apparel or other ornaments; it is also a part of pride, and contrary to decency and comelinesse.*

EXcess of bravery brings a man of much wealth quickly to poverty.

Pride joyned with many vertues choaks them all.

They that rather delight to deck their bodies then their souls, seem men rather created for their bodies then their souls.

Excess in vanity hath never end.

Theft or violent death ever waiteth at the heels of excess.

They

They never can be careful to keep a mean in husbanding another man's wealth which are careles in bestowing their own substance upon excess.

To spend much beyond power, and hope much upon promises, make many men beggars which were left wealthy.

He that imployeth his substance in bravery shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, neglecting the inward excellence.

There are three things that cost dearly and consume quickly; a fair woman that is unchast, a rich garment that hath many cuts, and a wealthy stock on an ill husband.

A fool cloathed in a gay garment, if he get any courtesie, may thank his weed, and not his wit. *Archim.*

As the weed cannot be esteemed precious for the fair flower which it beareth: so ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel consumed with moths: what folly is it then for men to delight in that which the light wind can wast, and the small worm destroy?

He that wasteth his wealth to follow every fashion, and hateth his substance to maintain his bravery, may be counted the Mercer's friend, the Taylor's fool, and his own foe. *Bias.*

Rich cloaths are beggars weeds to a discontented mind.

Bravery of apparel is nothing worth, if the mind be miserable.

Desire of that we cannot get torments us, hope of that we may have comforts us, and the bravery of that we possess makes us become proud.

As oil being cast upon the fire quencheth not the flame: so bravery bestowed upon the body never humbleth the soul.

As it is no wisedome in admiring the scabbard to despise the blade: so it is meer folly to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit which is sown upon hard stones; nor can speech perswade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of pride, and nets of riotousnes.

As a man would judge one to be ill at ease that weareth a plaister upon his face, or one that hath been scourged, to be punished by the Law: so doth painting betoken a diseased soul marked with adultery.

Wo to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law the Child may have an Action of the Case against him which shall deface the Pourtraicture of his Father; we may imagine how much it displeaseth God, if by artificial painting we seek to correct his workmanship.

Painting hastens wrinkles before old age comes. *Chrys.*

Those which are curious in decking of the body despise the care of the soul.

All kind of painting, artificial garnishing, and colouring of hair, was forbidden among the *Spartans.*

Splendida sit nolo, sordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boasting.

Latin. *Boasting is a part of pride, wherein a man seeketh to extoll himself vain-gloriously beyond his deserving.*

ving, or the repute of the world for any action that

A Dog that barketh much will bite but little: and the man that useth to make great promises will yield but small performance in the end.

Good wits are often hindred by shamefacedness, and perverse conceits are boldened by impudency.

Many mens threatnings be more fearful in hearing then hurtful in effect.

He boasteth in vain of his great Lineage, that, having no goodness in himself, seeketh to be esteemed for the nobility of his Ancestours.

Great offers are often promised in words, and seldome performed in deeds.

There be many who can boast of battels that never fought in the fields.

Where the matter it self bringeth credit, a man for his gloss deserveth small commendation.

Great boast giveth least courage, and many words are signs of small wit.

Arrogancy is always accompanied with Folly, Audacity, Rashness, Insolency, and Solitarines. *Plato.*

A boasting tongue is a manifest sign of a cowardly heart. *Bias.*

Crassus boasting of his mighty Army, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them, which shall make thee famous.

No man may truly brag of what he hath, sith what he hath may be lost. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boast of nothing but vanity, neither vanity brag of any thing more then the end.

He that boasteth himself to know every thing

most ignorant: and he that presumeth to know nothing is wise. *Plato.*

Boast is but the scum of thought, vanishing with fading pleasure, and entertained by foolish objects.

Great threatnings are like big winds; they bluster more, but they end soon.

It is a foolish boast whereby men make manifest their own ignorance.

Where good Wine is, there needs no Garland: and where vertues are, there needs no commendation.

Of few words ensue many effects; of much boasting small belief.

Those that boast most fail most; for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to brag or to boast vaingloriously any thing in our own commendation.

Vanam gloriam semper sequitur infamia; & qui immoderatè utitur gloriâ incidit in ignominiam.

Phidias *sui similem Speciem inclusit in clypeo* Minervæ, *ut inscribere liceret.*

Of Nature.

Nature is that spirit or divine reason which is the efficient cause of natural works, and the preserving cause of those things that have being through the onely power of the heavenly Word, which is the work-master of nature and of the whole world, and hath infused into every thing a lively virtue and strength, whereby it increaseth and preserveth it self by a natural faculty.

NAture in despight of time will frown at abuse.

Nature hath a certain predominant power over the mind of man.

The

The man that lives obedient to nature can never hurt himself thereby.

Actions wrought against Nature reap despight; and thoughts above Nature disdain.

As art is a help to Nature, so is Experience the trial and perfection of Art.

As nature hath given beauty, and vertue given courage; so nature yieldeth death, and vertue yieldeth honour.

Nature is above Art in the ignorant, and vertue is esteemed all things of the wise.

It is hard to straiten that by art which is made crooked by nature. *Peri.*

Nature is placed in the Eye, Reason in the Mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth beasts, but Reason ruleth the hearts of men.

Such as live according to nature are never poor, and according to the opinion of men, are never rich; because nature contenteth her self, and opinion doth infinitely covet.

Philip, King *Alexander*'s Father, falling upon the sands, and seeing there the mark and print of his body, said, How little a plot of ground is nature content with? and yet we covet the whole world.

The God which is the God of nature doth never teach unnaturalness. *S. P. S.*

Nature is higher-prized then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have its course.

In nature nothing is superfluous; *Arist.*

Where nature is vicious, by learning it is amended; and where it is vertuous, by skill it is augmented.

There

There is no greater bond then duty, nor ſtreighter then nature: and where nature inforceth obedience, there to reſiſt is to ſtrive againſt God. *Lactan.*

Liberal Sciences are moſt meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing up is a blind guide; Learning without nature wanteth much; and Uſe without the two former is unprofitable.

Nature being always in a perpetual motion deſireth to be driven to the better part, or elſe ſhe ſuffereth her ſelf to be weighed down as a balance to the worſer.

Nature is our beſt guide, whom if we follow, we ſhall never go aſtray. *Ariſt.*

Nature friendly ſheweth us by many ſigns what ſhe would, what ſhe ſeeketh, and what ſhe deſireth: but man by ſome ſtrange mean waxeth deaf, and will not hear what ſhe gently counſelleth.

Nature is a certain ſtrength and power put into things created by God, who giveth to each thing that which belongeth unto it.

Quod ſatiare poteſt dives natura miniſtrat;
Quod docet infrænis gloria, ſine caret.

Hoc generi hominum à natura datum, ut quæ in familia laus aliqua fortè floruerit, hanc ferre qui ſunt ejus ſimilis (quod ſermo hominum ad memoriam patrum virtute celebratur) cupidiſſimè perſequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a ſharp ſkirmiſh, wherein we are one while hurt with envy, another while with ambition, and by and by with ſome other vice; beſides the ſudden onſets given upon our bodies by a thouſand ſorts of diſeaſes, and ſtounds of adverſities upon our ſpirits.*

Life

Life is a pilgrimage, a shadow of joy, a glas[s] firmity, and the perfect path-way to death.

All mortal men suffer corruption in their so[ul] through vice, and in their bodies through worms.

It is a miserable life where friends are feared, a[nd] enemies nothing mistrusted.

It is better not to live, then not to know how live. *Salust.*

It is hard for a man to live well, but very easy die ill.

If a good man desire to live, it is for the great d[e]sire he hath to doe good: but if the evil desire live, it is for that they would abuse the wo[rld] longer.

The children of vanity call no time good, but th[at] wherein they have according to their own desire, a[nd] doe nothing but follow their own filthy lusts.

Man's life is like lightning, which is but a flash and the longest date of years but a Bayen's blaze.

Men can neither inlarge their lives as they desire nor shun that death which they abhor. *Menan.*

A detestable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue *Guevara.*

The man that desireth life, and feareth death, ought carefully to govern his tongue.

Life is short, yet sweet. *Eurip.*

Life to a wretched man is long; but to him that is happy, very short. *Menan.*

Man's life is a warfare. *Seneca.*

The mortal life which we enjoy is the hope of [the] immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

man is so old but he thinketh he may yet live ...er year. *Hierom.*

e breath that maintaineth life endeth it.

good life is the readiest way to a good name.

...ever it is to be careful to live well, then desirous ...ve long.

long life hath commonly long cares annexed ...it.

Most men in these days will have precepts to be ru... ...y their life, and not their life to be governed by ...cepts.

Fools, when they hate their life, will yet desire to ..., for the fear which they have of death. *Crates.*

Man's life is lent him for a time; and he that gave it ...y justly demand it when he will.

They live very ill who always think to live.

To a man in misery life seemeth too long; but to a ...dly-minded man living at pleasure life seemeth too ...t. *Chilo.*

What a shame is it for men to complain upon God ...the shortness of their life, when as they themselves, ...hort as it is, do through riot, malice, murthers, ...and wars, make it much shorter, both in them... ...es and others? *Theophrastus.*

——hoc est
Vivere bis, vitâ posse priore frui.
Est nostra vino vita quàm similima;
Accescit, est quum reliqua parva portio.

Of the Soul.

Soul. The Soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creator; a spirit that giveth life to the body where... ...it is joyned; a nature always moving it self, capable of reason and the knowledge of God, to love him,

him, as being meet to be united to him through love eternal felicity.

THE greateſt thing that may be ſaid to be contained in a little room, is the Soul in a mans body. *Plato.*

An holy and undefiled Soul is like Heaven, having for her Sun, Underſtanding, and the zeal of Juſtice and Charity; for the Moon, Faith; and Vertues for the Stars.

Every Soul is either the Spouſe of Chriſt, or the Adultereſs of the Devil. *Chryſ.*

The mind is the eye of the ſoul. *Plat.*

The Soul is compounded of Underſtanding, Knowledge, and Senſe, from which all Sciences and Arts proceed; and from theſe ſhe is called reaſonable.

The Soul is divided into two parts: the one ſpiritual or intelligible, where the diſcourſe of Reaſon is; the other bruiſh, which is the ſenſual will, of it ſelf wandring where all motions contrary to Reaſon reſt, and delighting onely to dwell where evil deſires do inhabit.

The actions of the Soul are Will, Judgment, Senſe, Conceiving, Thought, Spirit, Imagination, Memory, and Underſtanding.

The incomparable beauty of the Soul is Prudence, Temperance, Fortitude, and Juſtice.

All the felicity of man, as well preſent as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and inſtrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and nature.

The ſweeteſt reſt and harbour for the Soul is a conſcience uncorrupted.

The Soul payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The soul of the just man is the seat of Wisedome.

The body is the sepulchre of a dead soul.

The soul is the breathing of God. *Ambr.*

If thy soul be good, the stroak of death cannot hurt thee, for thy spirit shall live blessedly in heaven.

They that have healthful bodies easily endure both cold and heat; so they that have a stayed and settled soul have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that destroyeth the soul, but a bad life.

A sound soul correcteth the naughtiness of the body.

All mens souls are immortal, but the souls of the wise are immortal and divine. *Socrates.*

It is good to have a regard to the health of the soul, that the body thereby may be preserved from sin.

The diseases of the body are easie to be cured; but the malady of the mind no medicine can be.

The pleasure of the mind excelleth the pleasures of the body.

By what other name canst thou call the soul, then the dwelling in a man's body?

It is great charity to edifie the soul, as to sustain the body. *Bern.*

The nobility of the soul is always to be thought on.

The soul in the flesh, is as amongst thorns. *Bern.*

The soul is the natural perfection of the body. *Arist.*

The body considereth nothing but what is present; the soul conceiveth what is past, and what is to come.

The

The soul of man is an incorruptible sub… to receive either joy or pain, both here and …
Solon.

While the soul is in the company of good people … in joy; but when it is among evil men, it is in … and heavinesse.

As the body is an instrument of the soul, so is … soul an instrument of God.

The body was made for the soul, and not the … for the body.

Look how much the soul is better then the body … much more grievous are the diseases of the soul … the griefs of the body. *Diogenes.*

By the justice of God the soul must needs be … tal, and therefore no man ought to neglect it … though the body die, yet the soul dieth not.

The delights of the soul are to know her maker, … consider the works of heaven, and to know her … fare and being.

Tres vitales spiritus creavit Omnipotens: unum … carne non tegitur; alium, qui carne tegitur, sed … carne moritur; alium, qui carne tegitur, & cum … moritur: primus Angelorum, secundus hominum, … bestiarum est.

Of the Senses.

Defin. *Senses are the powers of soul and body, in … five; Seeing, Hearing, Smelling, Tasting, and To…*

Of Seeing,

TUlly would never leave untill the Eye, the … the Mouth, and every Sense of his Auditor … full.

The eyes were given to men to be as it were … watch-towers and sentinels, the guiders and … the body.

of more validity is the sight of one eye then the attention of ten ears; for in that a man seeth is assurance, and that he heareth may be an errour.

The sight, the affections and the hands, are instruments to gather bribes.

What can saying make them believe whom seeing cannot perswade? *S. P. S.*

A wanton eye is a messenger of an unchast heart.

Ovid.

Marcus Varro was surnamed *Strabo* for his quick sight, that from *Lilybæum*, a Province in *Sicilia*, he could tell the number of the sail of ships which came out of the haven of *Carthage*.

He that is born blind is wiser then the deaf or dumb. *Aristotle.*

Blindness it self commends the excellency of sight.

Ovid.

The eye is the most precious part of the body; and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather the soul, which is lodged in it.

The sight is the chiefest sense, and the first mistress that provoketh men forward to the study and searching of knowledge and wisedome.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth the heart is often grieved at.

The sense of the eye answereth to the element of fire. The eye onely of all creatures seeth and contemplateth heaven.

Nihil est difficilius quàm à consuetudine oculorum animum aciem abducere.

Vitium hominis debilitas est oculos perdidisse.

Hearing.

Hearing.

THE Ear trieth the words, as the mouth ta[ste] meat.

To whomsoever at the first the sense of Hearing denied, to them the use of the Tongue shall never granted.

As a stone cast into the water maketh many rounds: so a sound that is begotten in the air ha his circles, which are multiplied until they come the ear. *Aristotle.*

The ears of a Man and the ears of an Ape are no to be moved.

Pliny writeth a wonderful example of the sense Hearing; that the battel which was fought at *Sybar* the same was heard at *Olympia*, the places being above five hundred miles distant.

The sense of Hearing is answerable to the eleme of Air.

Qui audiunt, audita dicunt; qui vident, plane scia Auris, prima mortis janua, prima aperiatur & vit

Bernardus.

Smelling.

THE sense of Smelling is nearly conjoyned wi the sense of Tasting.

The sense of Smelling is not onely for pleasu but profit.

Albeit every thing that smelled well hath not a ways a good taste; yet whatsoever a man findeth goo to his taste, the same hath also a good smell; and which is found to have an ill relish, the same ha also a bad smell.

Sweet smells are good to comfort the spirits of t head, which are subtil and pure; and stinking sa are very hurtful for the same.

The sense of Smelling agreeth with the air and

cauſe ſmells are ſtirred up by heat, as ſmoak by fire; which afterwards by means of the air are carried to the ſenſe of ſmelling.

——*Non bene olet, qui bene ſemper olet.*

Odore morum fama dijudicat colorem conſcientia. Bernardus.

Taſting.

THE ſenſe of Taſt is that ſenſe whereby the mouth judgeth of all kinds of taſt.

He that hath not taſted the things that are bitter is not worthy to taſt things which are ſweet.

The judgment of taſt is very neceſſary for man's life, and eſpecially for the nouriſhment of all living creatures; becauſe all things which the earth bringeth forth are not good for them.

This ſenſe of Taſting anſwereth to the element of Air.

Intellectus ſaporum cæteris eſt in prima lingua, homini in palato.

Guſtus mercatum invitat. Euripides.

Touching.

THE ſenſe of Touching anſwereth the Element of Earth; to the end it might agree better with thoſe things that are to be felt thereby.

The vigour and ſenſe thereof ought to be cloſe together and throughout, and ſuch as takes more faſt and more hold then any of the reſt.

The ſenſe of Touching, although it be the laſt, yet is the ground of all the reſt. *Ariſtotle.*

One may live without Sight, Hearing, and Smelling; but not without Feeling.

Senſuum ità clara judicia & certa ſunt ut ſi optio naturæ noſtræ detur, & ab ea Deus aliquis requirat, Contenta ſit ſuis integris incorruptiſque ſenſibus, an poſtulet majus aliquid; non videam quid quæ at amplius. Cicero.

Nos Aper auditu, Lynx visu, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our Children are the natural and true issues of our soul, of the same mold and temperance, begot by the way of nature, and made by the power of the Almighty.*

CHildren are a blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, procure either great joy, or great grief to their Parents.

He is happy that is happy in his Children.

Where we behold our Children, we see a new light. *Theocritus.*

A good Son is a good Citizen. *Stob.*

The Child is not bound in duty to those Parents of whom he never learned any vertuous instruction.

Whatsoever good instructions Children learn in their youth, the same they retain in their age.

The wicked example of a Father is a great provocation of the Son to sin.

Nothing is better to be commended in a Father, than the teaching of his Children by good example as much as by godly admonition.

Children by their lascivious and ungodly education grow in time to be persons most monstrous and lewd in conversation of living.

The fault is to be imputed to the Parents, if Children for want of good bringing up fall to any unthrift kind of life.

As those men which bring up Horses will first accustom them to follow the bridle: so they that instruct Children ought first to cause them to give ear to that which is spoken.

Men ought to teach their Children liberal Sciences

because those Sciences may give any vertue, but because their minds by them are made apt to receive any vertue. *Seneca.*

Those Children which are suffered either to eat much or sleep much be commonly dul-witted and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: so is a young child apt to receive any kind of learning.

The Child that hath his mind more constant then his years yields much hopes of a stayed and toward age.

He that letteth his Son run at his own liberty shall find him more stubborn then any head-strong Colt when he cometh to be broken. *Bias.*

The best way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the mind of man then those rules which he learned when he was a Child.

That Son cannot but prosper in all his affairs which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he did for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to receive the necessity of thy Father in his old age.

The law of nature teacheth us that we should in all thankfulness love our Parents.

Those Children that deny dutiful obedience unto their Parents are not worthy to live.

Solon made a Law, that those Parents should not be maintained in their old age by their Children which refuse for their vertuous bringing up.

We ought to give good examples to our Children,

because if they see no uncomeliness, they shall be in-forced to follow goodness and vertue. *Xenophon.*

The *Lacedæmonians* answered *Antipater*, that they would rather die then give him their children, which he demanded for hostages: so great account made they of their education.

Such as leave great riches to their children, without seeing them brought up honestly, are like unto them that give much provender to young horses, but never break them at all; for so they wax fat, but unprofitable. *Socrates.*

He which maketh his son worthy to be had in estimation hath done much for him, although he leave him but little wealth.

Children ought to learn that which they should do when they are men. *Aug.*

No punishment can be thought great enough for that child which should offer violence to his Parents; whom (if there were an occasion offered) he should be ready to defend with loss of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Parricides, answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnam possidet religionem paternus maternúsque sanguis: ex quo siquis macula concepta est, non modò elui non potest, verùm eousque permanat ad animum, ut summus furor atque amentia consequatur eam.

Of Youth.

Defin. *Youth is the fourth age of man: then do men grow in body, in strength and reason, in vice and vertue; and at that age the nature of a man is known, and whereunto he bendeth his mind, which* [illegible]

could not be discerned, by reason of the ignorance of his age.

THE deeds that men commit in their youth were never yet found so upright and honest, but it was thought more praise-worthy to amend them then to declare them.

Youth, that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth and riches, are always enemies to honesty. *Solon.*

Youth going to wars ought to heed nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning which is called Humility. *Lactan.*

A man followeth all his life-long his first addressing in his youth: as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypress-tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth: so unbridled youth, the more it is by grave advice counselled, or due correction controlled, the sooner it falleth to confusion.

Where vice is imbraced in youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account only of the glistering shew of Beauty: but gray hairs respect only the perfect substance of Vertue.

The mind of a young man is momentany, his fancy doting, his affections fickle, his love uncertain, and his liking as light as the wind; his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he did

did love, and liking that for which his loving doth lust; frying at the first, and freezing at the last.

The follies that men commit in their youth are cause of repentance in old age.

Cupid alloweth none in his Court, but young that can serve, fresh and beautiful to delight, wise that can talk, secret to keep silence, faithful to gratifie, and valiant to revenge his mistress's injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and unsavoury in the smell.

Youth if it blush not at beauty, and carry an antidote of wisedome against flattery, folly will be the next Haven he shall harbour in.

He that in youth guideth his life by Reason shall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing sweeter then youth, nor swifter, decreasing while it is increasing.

Young willows bend easily, and green wits are intangled suddenly.

So tutour youth, that the sins of age be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice are more ungracious then Peasants born barbarous.

Youth well instructed maketh age well disposed.

He is most perfect which adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth no age nor fortune can out-wear.

Examples are the best lessons for youth.

The humour of youth is, never to think that good

good whose goodneſs he feeth not. *S. P. S.*

The dearth of youth is a ſhipwreck.

Youth ought to uſe pleaſure and recreation but as natural eaſe and reſt.

The inſtructions which are given to youth ought not to be tedious: for being pithy and ſhort, they will the ſooner hear them, and the better keep them.

Young men are no leſs bound to their Tutors for the vertues they teach them, then to their Parents for the life they give them.

Semper magni ingenii adoleſcentes refrenandi potius ad gloria quàm invitandi ſunt: amputanda ſunt plura illi ætati, ſi quidnam efflorescit ingenii laudibus.

Vicina eſt lapſibus juventus, quia vernarum æſtus cupiditatum fervore calentis ætatis inflammatur.

Of Muſick.

Defin. *Muſick is an inſearchable and excellent art, in which by the true concordance in ſounds a ſound of harmony is made, which rejoyceth the ſpirits, and unloadeth grief from the heart, and conſiſteth in time and number.*

THE moſt commendable end of Muſick is the praiſe of God.

Diſagreeing Muſick and vain paſtimes are the hinderance of delight.

The brutiſh part of the ſoul, depending of the feeding beaſt without reaſon, is that which is pleaſed and ordered by ſounds and Muſick.

Muſick is fitter for funerals then feaſts, and rather meet for paſſions of anger then dalliance and delight. *Euripides.*

Muſick uſed moderately, like ſleep, is the bodie's beſt recreation.

Love teacheth Muſick, though a man be unskilful. *Plut.*

Muſick is the gift of God.

The better Muſick, the more delighted in.

To ſing well and live ill, is abominable before God.

Nothing raviſheth the mind ſooner then Muſick, and no Muſick is more ſweet then man's voice.

There is no Law to be compared with Love, nor any Art to the Art of Muſick.

The ignorance of Muſick hindereth the underſtanding of the Scriptures.

One day takes from us the credit of another; and one Muſick extinguiſheth the pleaſure of another.

Muſick overcometh the heart; and the heart ruleth all the other members.

Beauty is no beauty without Vertue, and Muſick no muſick without Art.

Muſick is a comfort to the mind oppreſſed with melancholy.

That Muſick loſeth moſt his ſound and grace which is beſtowed upon a deaf man.

It is impoſſible with great ſtroaks to make ſweet muſick.

The loud ſound of Drums and Trumpets is counted a Captain's warfaring muſick. *Bias.*

Shame and danger are Pride's muſicians.

Hope is grief 's beſt muſick, and overcomes the deſire of the ſoul.

Muſick over our ſouls is both Queen and miſtreſs.

All things in this world are but the muſick of inconſtancy.

Muſick, which comforts the mind, hath power to renew Melancholy.

All things love their likes, and the moſt curious ear the delicateſt muſick.

Too much ſpeaking hurts, too much galling ſmarts, and too much muſick glutteth and diſtempereth.

Youth ought to exerciſe themſelves in Muſick, and

to imploy their time in those harmonies which stir up to commendable operations and moral vertues, tempering desire, greedinesse and sorrowe; forasmuch as Musick consisteth in certain proportions and concord of the voice.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and sole delight of Dancing.

Sylvestres homines sacer interpresque Deorum
Cædibus & sædo victu deterruit Orpheus;
Dictus ob id lenire Tigres rabidosque Leones.
Ut quidam magnetes ferrum attrahunt, & Theamedes, qui in Æthiopia nascitur, ferrum abigit respuitque: ita est musicæ genus quod sedet affectus, est quod incitet.

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightnesse of the heart, judicially observing the true time and measure of Musick.*

TIme and Dancing are Twins, begot together: Time the first born, being the measure of all moving; and Dancing the moving of all in measure.

Dancing is Love's proper exercise.

Dancing is the child of musick and Love.

Love brought forth the three Graces with hand in hand, dancing an endless round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is, The fair character of the world's content, The heaven's great figure, and earth's ornament.

The Virgins of *Basil* on the Festival days use to dance publickly, without the company and leading of men, and to sing chast Songs: and by this means Effeminacy, Idlenesse and Lasciviousness being avoided,

they become the mothers of well knit and [illegible] Children.

Pyrrhus's play was invented in *Crete*, for [illegible] Souldiers to exercise themselves in Arms, whereto [illegible] taught divers gestures, and sundry shifts in [illegible] vings, whence first proceeding much, the use [illegible] Wars was a kind of Dancing in Arms, as *Dionysius Halicarnasseus*, in his seventh Book, [illegible] fieth.

When the Mermaids dance and sing, they [illegible] certain death to the Mariner.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Hearthen [illegible] utterly disliked dancing; and among the old *Romans* it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and Excess.

Sempronia, a *Roman* Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousness, for more then necessary expertness in footing a Dance.

Plato and *Aristippus* being invited to a banquet by *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my self in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer, At the solemnities of our Father *Liber* a chast mind knoweth not how to be corrupted.

Callisthenes, King of *Sicyon*, having a daughter marriageable, commanded that it should be proclaimed at the Games of *Olympus*, that he that would be accounted *Callisthenes*'s Son-in-Law should [illegible]

sixty days repair to *Sicyon*. When many wooers had met together, *Hippoclides* the *Athenian*, son of *Tisander*, seemed the fittest: but when he had trod the lascivick and Antick measures, and had personated them with his legs and arms, *Callisthenes* stomaching it, said, O thou son of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, father of *Ladislaus*, was wont to say, that Hunting was the exercise of a man, but Dancing of a woman.

Frederick the third, Emperour of *Rome*, would often use to say, that he had rather be sick of a burning Fever then give himself to Dancing.

Alphonsus, that most puissant King of *Aragon* and *Sicily*, was wont to tax the Frenchmen of great lightness, who the more ancient in years they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciviously & impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputing dancing to be a kind of frantickness: *Sibylla* the Prophetess never yielding any Oracle, except possessed first with a fury.

The same noble King hearing that *Scipio* was woot to recreate himself with dancing, said, that a Dancer did differ nothing from a Mad man, but onely in the length of time; the one being mad so long as he liveth, the other whilest he danceth. *Alphon.*

The *Romans*, *Lacedæmonians*, and other well-ordered Common-wealths, banished out of their Countries all vain pleasures, and above all Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have oftentimes

loſt their Honours, which before they had long nouriſhed: and Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in deriſion a brave Dancer.

They which love dancing too much ſeem to have more brains in their feet then their head, and think to play the fools with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſick to a woful mind. *S. P. S.*

Muſick is the ſweet meat of ſorrow.

In the ſea of Hiſtories mention is made of an Archbiſhop of *Magdeburg*, who broke his neck dancing with a Damoſel.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo* to be the wiſeſt man in all *Greece*, was not aſhamed in his old age to learn to dance, extolling dancing with wonderful praiſes.

It is neceſſary that our foot-ſteps be as well ruled as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their ſteps to be heard again.

Apud antiquos tanto in pretio habita eſt ſaltatio, ut populi Præſides & Anteſignani Præſultorum nomine honorarentur.

Saltatio non ad pudicos, ſed adulteros pertinet.

Of Man.

Defin. *Man is a creature made by God after his own Image, juſt, holy, good and right by nature, and compounded of ſoul and body: of ſoul, which is an inſpiration of God with Spirits and life; and of a perfect mans body, framed by the ſame power of God.*

A Man may be without fault, but not without ſin. *Aug.*

Man was created to ſet forth the glory of his Creator, and to ſpeak and do thoſe things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelf. *Hero.*

Man's nature is deſirous of change.

Man was wonderfully created, more wonderfully redeemed. *Auguſt.*

Man is the example of Imbecillity, prey of Time, ſport of Fortune and Envy, the Image of Uncertainty, and the very ſeat of Phlegm, Choler, and Rheums. *Plut.*

A good man always draweth good things out of the treaſury of his heart, and a wicked man that which is wicked. *Chryſ.*

Man is ſo excellent a creature, that all other creatures are ordained for his uſe.

The duty of man conſiſteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more inclined to evil then goodneſs, and in their actions are frail and unconſtant as the ſhadow of ſmoak.

The end of man's knowledge is Humiliation and Glory. *Bonaven.*

Man wilfully-minded depriveth himſelf of all happineſs.

Miſeries have power over man, not man over miſeries.

To the greateſt men the greateſt miſchiefs are incident.

Whatſoever chanceth to one man may happen likewiſe to all men.

Man

Man by nature keepeth no measure in his Affec
but is carried away through violence of his sud
passions.

No creature but man hath any knowledge of God

Man hath no power over his life, but lives ignora
of the certain time of his death, even as a beast, onel
comforting himself with confidence.

To every man belong two powers, a desire, and a
opinion: the first body-bred, leading to pleasure
the other soul-bred, leading to good things.

Opinion and desire hold in man great controver
sies: for when opinion is victor, then he is sober
discreet, and chast; but when desire overcometh, h
is riotous, wild, and unsatiate.

All men naturally have some love and liking of th
truth.

All things are resolved into those things where
they are compounded: the body of man, being earth
shall return to earth; and the soul, being immorta
shall enter into immortality.

A man that passeth his life without profit (as one
unworthy to live) ought to have the rest of his li
taken from him. *Plato.*

As much as a man is from head to foot, so much
he between his two longest fingers ends his arms bein
stretched out. *Pliny.*

All men are by nature equal, made all of the clay
by one workman; and, howsoever we deceive our
selves, as dear unto God is the poor Peasant as the
mighty Prince. *Plato.*

Misery then seemeth to be ripe for man when he
hath age to know misery.

The Philosophers knew man's imperfections, b
could never attain to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus

Sa

Fuerit Deus, ac sublimia finxerit ora;
Dum pecudes, volucresque, genus, formasque ferarum
Segnem atque obscœnam passim straverisset in alvum?

Of Choice.

Sen. Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his mind, always joyned with Reason.

HE that makes his choice without discretion doth sow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience then a mischief; and to be counted a little fond then altogether fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her body, but for the good qualities of her mind; not for her outward perſon, but her inward perfection.

He that chuſeth an apple by the skin, and a man by his face, may be deceived in the one, and overſhot in the other.

He that is free, and willingly runneth into Fetters, is a fool; and whoſoever becometh Captive without conſtraint, may be thought either wilful or witleſs.

If the eye be the chuſer, the delight is ſhort; if the will, the end is want; if reaſon, the effect is wiſedome. *Theopomp.*

If thou chuſe beauty, it fadeth; if riches, they waſt; if friends, they wax falſe; if wiſedome, ſhe continues.

Chuſe thy friend, not by his many vows, but by his vertuous actions: for who doth well without boaſt, is worthy to be counted a good man; but he that vows much and performs nothing is a right worldling. *Cato.*

In chuſing a Magiſtrate, reſpect not the riches he hath,

hath, but the Vertues he injoyeth: for the rich in honour feareth not to covet, the vertuous man all fortunes is made for his Country. *Solon.*

It is a presage of good fortune to young Maiden when flowers fall from their hats, fallhood from the hearts, and inconstancy from their choice.

Choice is sooneſt deceived in theſe three things: Broakers wares, Courtiers promiſes, and Womens constancy.

Jealouſie is the fruit of raſh election. *S. P. S.*

We chuſe a fair day by the gray morning, the stout moiſt by his ſturdy limms; but in the choice of pleaſures we have not election, ſith they yield no uſe. *Andinus.*

Zeno of all vertues made his choice of Silence; for by it, ſaith he, I hear other mens imperfections, and conceal mine own.

All ſweet choice is ſour, being compared with the ſour choice of ſweet love.

Who chuſeth Love chuſeth fear and tears.

After the choice of a momentary pleaſure enſueth an endleſs calamity.

Artemiſia the Queen being demanded what choice ſhould be uſed in love; quoth ſhe, Imitate the good Lapidaries, who meaſure not the nature of the ſtone by the outward hue, but by the inward virtue.

So many Countries, ſo many Laws: ſo many choices, ſo many ſeveral opinions.

He that chuſeth either Love or Loyalty will never chuſe companion.

A little Puck becomes a ſmall Pedlar, and a mean choice an humble conceit.

Electio non eſt de præterito, ſed de futuro. Plut.

Liber eſſe non poteſt cui affectus imperant & cupiditates dominantur.

Of Marriage.

Marriage, being the chief ground and preſervation of all ſocieties, is nothing elſe but a communion of life between the husband and the wife, extending it ſelf to all the parts that belong to their houſe.

Uptial faith violated ſeldom or never ſcapes without revenge. *Crat.*

There is no greater plague to a married woman, when her husband diſchargeth on her back all jars, quarrels and paſſions, and reſerveth his pleaſures, joys and company for another.

Let men obey the Laws, and women their husbands all. *Socrat.*

Barren marriages have many brawls. *Baſil.*

Humble wedlock is better then proud virginity. *Aug.*

It is not meet that young men ſhould marry yet, or old men ever. *Diog.*

Marriage is an evil to be wiſhed.

A woman without Dowry hath no liberty to ſpeak. *Philip.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyful days, the firſt of her marriage, the ſecond her death. *Stobæus.*

A man in making himſelf faſt undoes himſelf.

Old age and marriage are alike: for we deſire them both; and once poſſeſſed, then we repent. *Theod.*

Give thy wife no power over thee: for if thou ſuffer her to day to tread upon thy foot, ſhe will not ſtick to morrow to tread upon thy head.

Amongſt the *Rhodians*, the fathers were commanded in marrying their ſons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man ſuffereth his wife much, but he is bound to ſuffer more. *Aurel.*

The

The *Grecian* Ladies counted their years from the marriage, not their birth.

The *Caſpians* made a Law, that he which married after he had paſſed fifty years ſhould at the common aſſemblies and feaſts ſit in the loweſt and vileſt place as one that committed a fact repugnant to nature, terming him nought elſe but a filthy and doting Lecher.

He that marrieth one fair and diſhoneſt wedde himſelf to a world of miſeries: and if to one beautiful and never ſo vertuous, yet let him think this, he ſhall have a woman, and therefore a neceſſary evil.

Such as are deſirous to marry in haſt have often times ſufficient time to repent at leiſure.

If thou marry in age, thy wife's freſh colours will breed in thee dead thoughts and ſuſpicion, and thy white hairs her loathſomneſs and ſorrow.

Cleobulus meeting with his Son *Ireon* ſolemnizing the ceremony of Marriage, gave him in his hand a branch of Henbane; meaning by this, that the vertuous diſpoſition of a Wife is never ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in marriage is often an enemy to love. *Bias.*

The roundeſt Circle hath his Diameter, the favourableſt Aſpects their incident Oppoſitions; and Marriage is qualified with many trifling griefs and troubles.

He that marries himſelf to a fair face ties himſelf oftentimes to a foul bargain. *Bias.*

A good husband muſt be wiſe in words, mild in converſation, faithful in promiſe, circumſpect in giving counſel, careful in proviſion for his houſe, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife muſt be grave abroad, wiſe at

ent to ſuffer, conſtant to love, friendly to her neigh-
rs, provident for her houſhold. *Theophraſtus.*
Marriage with peace is this world's Paradiſe; with
e, this life's Purgatory.
ilence and patience cauſe concord between married
ples.
It is better to marry a quiet Fool then a witty
old.
marriage rather inquire after thy Wife's good con-
ons then her great Dowry.
Spiritual marriage beginneth in baptiſm, is ratified
good life, and conſummated in a happy death.
Thales, ſeeing *Solon* lamenting the death of his Son,
d, That for the prevention of ſuch like troubles he
ſed to be married.
He which would fain find ſome means to trouble
ſelf needs but to take upon him either the govern-
nt of a Ship, or a Wife. *Plaut.*
A chaſt matron by obeying her husband's will hath
e over him.
The firſt conjunction of man's ſociety is Man and
fe.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum ſit hæc mortalibus.
Dotatam enim ſi fortè pauper duxerit,
Non jam ille conjugem, ſed habet heram ſibi,
Cui ſervit: at ſi pauper aliquam duxerit
Nil afferentem, ſervus ille rurſum erit,
Dum vitium utrique, non ſibi tantùm, parat.
Duxitne fœdam? vita dehinc acerba erit,
Et jam pigebit ingredi limen domûs.
Duxitne formoſam? nihilo erit hæc magis
Sui mariti quàm ſui vicini.
Sic in aliquod neceſſe eſt ut incidat malum.

Of

Of Chastity.

Defin. *Chastity is the beauty of the soul, and purity of li which refuseth the corrupt pleasures of the flesh; and onely possessed of those who keep their bodies clean undefiled: and it consisteth either in sincere Virgin or in faithful Matrimony.*

CHastity is of small force to resist, where weal and dignity joyned in league are armed to a fault.

Pure Chastity is beauty to our souls, grace to o bodies, and peace to our desires. *Solon.*

Frugality is the sign of Chastity.

Chastity in Wedlock is good, but more comme dable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose compan is Fortitude. *Amb.*

Chastity is of no account without Humility, n Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staff of Devoti the mark of the Just, the crown of Virginity, the glo of Life, and a comfort in Martyrdom.

Chastity groweth cheap where God is not thoug dear.

The first degree of Chastity is pure Virginity; th second, faithful Matrimony.

Idleness is the enemy to Chastity.

As Humility is necessary, so Chastity is honourable

Chastity, Humility and Charity, are the united ve tues of the soul.

Chastity without Charity is a lamp without oil.

Chastity and Modesty are sufficient to enrich th poor.

Rather make choice of honesty and mann then looseness of behaviour with great lands a rich possessions.

Chast

Chaſtity is known in extremity, and crowned in the end with eternity.

If Chaſtity be once loſt, there is nothing left praiſe-worthy in a woman. *Nymph.*

The firſt ſtep to Chaſtity is to know the fault, the next to avoid it.

Though the body be never ſo fair, without Chaſtity it cannot be beautiful.

Beauty by Chaſtity purchaſeth praiſe and immortality.

Beauty without Chaſtity is like a Mandrake-apple, lovely in ſhew, but poiſonfull in taſt.

Feaſts, Dances and Plays, are provocations to unchaſtity. *Quint.*

Beauty is like flowers in the Spring, and Chaſtity like the ſtars of Heaven.

Where neceſſity is joyned to unchaſtity, there authority is given to uncleanneſs: for neither is ſhe chaſt which by fear is compelled, neither is ſhe honeſt which by need is obtained. *Aug.*

A wandring eye is a manifeſt token of an unchaſt heart.

Gracious is the face which promiſeth nothing but love, and moſt celeſtial the reſolution that lives upon Chaſtity.

The true modeſty of an honeſt man ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtir to filthineſs with their talkings.

Chaſtity with the reins of reaſon bridleth the rage of luſt.

Do not ſay thou haſt a chaſt mind, if thine eye be wanton; for a laſcivious look is a ſign of an inconſtant heart. *Bern.*

Amongſt all the conflicts of a Chriſtian ſoul, none more hard then the wars of a chaſt mind: for the

fight

fight is continual, and the victory rare. *Cyprian.*

A chaſt ear cannot abide to hear that which is d honeſt.

——— Nullâ reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defin. *Content is a quiet and ſettled reſolution in the min free from ambition and envy, aiming no farther th at thoſe things already poſſeſſed.*

COntent is great riches, and patient poverty is t enemy of Fortune.

Better it is for a time with content to prevent dang then to buy feigned pleaſures with Repentance.

He that cannot have what he would muſt be conte with what he can get.

Content is ſweet ſawce to every diſh, and pleaſa neſs a ſingular portion to prevent a miſchief.

Content is more worth then a Kingdome, and lo no leſs worth then life.

A wiſe man preferreth content before riches, and clear mind before great promotion.

Miſery teacheth happy content. *Solon.*

What can be ſweeter then content, where man's lif is aſſured in nothing more then in wretchedneſs?

Content makes men Angels, but Pride makes them Devils.

Many men loſe by deſire, but are crowned by con tent. *Plato.*

To cover much is miſery, to live content with ſuffi cient is earthly felicity.

To will much is folly, where ability wanteth; t deſire nothing is content, that deſpiſeth all things.

The riches that men gather in time may fa friends may wax falſe, hope may deceive, vain-glo ma

tempt; but content can never be conquered. Content is the bleſſing of nature, the ſalve of poverty, a maſter of ſorrow, and the end of miſery.

To live, nature affordeth; to live content, wiſedom teeth.

Content, though it loſe much of the world, it par- much of God.

To live to God, to deſpiſe the world, to fear no mi- and to flie flattery, are the enſigns of content.

What we have by the world is miſery, what we have content is wiſedome. *Aurel.*

The eye's quier, the thought's medicine, and the de- mithridate, is content.

To be content kills adverſity if it aſſault, dries tears they flow, ſtays wrath if it urge, wins heaven if it mne.

He is perfectly content which in extremes can ſubdue own affections.

No riches are comparable to a contented mind.

He that is patient and content in his troubles pre- eth the poiſon of evil tongues in their laviſh tal- ings.

Content and Patience are the two vertues which con- and overthrow all anger, malice, wrath and back- ing.

To live content with our eſtate is the beſt means to event ambitious deſires.

——*Nemo, quam ſibi ſortem*
Seu ratio dederit, ſeu ſors objecerit, illâ
Contentus vivit. Horace. *Vivitur parvo bene.*

Of Conſtancy.

Conſtancy is the true and unmovable ſtrength of the mind, not puffed up in proſperity, nor depreſſed in adverſity: it is ſometimes called Stability and Per-

Perseverance, sometimes Pertinacy, the last part Fortitude.

CONstancy, except it be in truth and in a go cause, is impudency.

It is the part of constancy to resist the dolours of mind, and to persevere in a well-deliberated a *Arist.*

Constancy is the health of the mind, by which understood the whole force and efficacy of Wisdo *Cicero.*

He that hath an inconstant mind is either blind deaf.

Constancy is the daughter of Patience and Humi ty. *Niphus.*

Constancy is the mean between elation and dej on of the mind, guided by reason. *Plato.*

Constancy is the only *Nepenthes*, which whoso dr keth of forgetteth all care and grief.

Nothing in the world sooner remedieth sorro then constancy and patience, which endureth adver ty and violence without making any shew or le blance. *Agrippa.*

It is the lightness of the wit rashly to promise wha man will not, or is not able to perform. *Cassiodor*

The blessed life is in Heaven, but it is to be attain unto by perseverance.

It is a great shame to be weary of seeking th which is most precious. *Plato.*

Many begin well, but few continue to the end.

Perseverance is the onely daughter of the great Kin the end and confirmation of all vertues, and the ve tue without which no man shall see God. *Ber.*

Perseverance is the sister of Patience, the daught of Constancy, the friend of Peace, and the bond Friendship.

N

Not to go forward in the way of God, is to go back-ward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he comes the Goal. *Greg.*

The unconstant man is like *Alcibiades*'s Tables, fair without, and foul within.

The only way to constancy is by wisedome.

A constant-minded man is free from care and grief, despising death; and is so resolved to endure it, that remembreth all sorrows to be ended by it. *Cicero.*

Constancy is the ornament of all vertues.

He is not to be reputed constant, whose mind taketh fresh courage in the midst of extremities. *Bern.*

Hujus felicitatis est celeritas & magnitudo, varioris diuturnitas & constantia. Demost.

Tardè aggredere, & quod aggressurus sis perseveranter sequere.

Of Religion.

Sin. Religion is a justice of men towards God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar onely to man: it is the ground of all other vertues, and the onely means to unite and reconcile man unto God for his salvation.

NO errour is so dangerous as that which is committed in Religion; forasmuch as our salvation, life and happiness consisteth therein.

Man was created for the service of God, and ought above all things to make account of Religion.

If it be a lewd part to turn the traveller out of his way, and so to hinder him in his journey; then are they as teach false doctrine much more to be detested, because through such a mischief they lead men to destruction. *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should be deceived in Religion; because that there is no felicity or certain rest but in the full assurance thereof and in an infallible truth: without Divinity and the Doctrine of God, none can make any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit; but being falsly taught it proveth a poison. *Bern.*

Religion is like a square or balance, it is the canon and rule to live well by, and the very touchstone which discerneth the truth from falshood.

The ancient Fathers have given three principal marks by which the true Religion is known: first, that it serveth the true God; secondly, that it serveth him according to his Word; thirdly, that it reconcileth the man unto him which followeth it.

Vices border upon Vertues, Superstition upon Religion, Prodigality upon Bounty.

The true worship of God consisteth in spirit and truth. *Chrysost.*

Where Religion is, Arms may easily be brought; but where Arms are without Religion, Religion may hardly be brought in.

There can be no surer sign of the ruine of a Kingdome then contempt of Religion.

There can be no true Religion where the Word of God is wanting.

Those men are truly religious who refuse the vain and transitory pleasures of the world, and wholly fix their minds on divine meditations.

He which is negligent and ignorant in the service of the Creator, can never be careful in any good cause.

Religion doth link and unite us together, to serve with willingness one God Almighty. It is the guide of all other vertues; and they who do not exercise them

emſelves therein to withſtand all falſe opinions, like thoſe Souldiers which go to war without apons.

True Religion is the well-tempered morter that ideth up all Eſtates.

The principal ſervice of God conſiſteth in true dience, which the Prophets call a Spiritual Cha-y; not to ſwerve there-from, not to think that atſoever we find good in our own eyes pleaſeth m.

The knowledge of true Religion, Humility and ience, entertaineth Concord.

If men did know the truth, and the happineſs which lloweth true Religion, the voluptuous man would ere ſeek his pleaſures, the covetous man his wealth, ambitious man his glory; ſith it is the onely mean hich can fill the heart, and ſatisfie their deſire: it neth alſo for a guide to lead us unto God, whereas e contrary doth clean withhold us from him.

No creature is capable of Religion but onely man. *Baſil.*

The firſt Law that ſhould be given to men ſhould e the increaſe of Religion and Piety.

It is a very hard matter to change Religion.

Where no Religion reſteth, there can be no vertue iding.

True Religion is to be learned by faith, not by rea-on.

Religion is the ſtay of the weak, the maſter of the norant, the Philoſophy of the ſimple, the oratory of e devout, the remedy of ſin, the counſel of the juſt, d the comfort of the troubled.

Pure Religion and undefiled before God the Father his, to viſit the fatherleſs and widows in their ad-ſity, and for a man to keep himſelf unſpotted of world.

Philosophia pernasci non potest sine Christiana verâque religione: quam præcellentem si tollis, fateor ecce & clam, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia esse Deicolam.

Countrey or Common-wealth.

Defin. *Our Countrey is the Region or Climat under which we are born, the Common mother of us all; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives.*

THere can be no affinity nearer then our Countrey. *Plato.*

Men are not born for themselves, but for their Countrey, Parents, kindred, and friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear to us, then the love of our Countrey.

Children, Parents, Friends are near to us, but our Countrey challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have lov d thy Countrey, but continue it to the end.

Whereseever we may live well, there is our Countrey.

The resemblance of our Countrey is most sweet. *Livius.*

To some men their Countrey is their shame, and some are the shame of their Countrey.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable Countrey. *Arist.*

We ought to behave our selves towards our Countrey thankfully as to a mother.

The profit of the Countrey extendeth it self to every City of the same. *Stob.*

Our Countrey, saith *Cicero*, affordeth large field, for

for every one to run to honour.

Our Countrey first challengeth us by nature.

The whole world is a wise man's Countrey.

Necessity compelleth every man to love his Countrey. *Eurip.*

The love which we bear to our Countrey is not piety, as some suppose, but charity; for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possess in it.

Sweet is that death and honourable which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death which, being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth where the people do fear the Law as a Tyrant. *Plato.*

A Common-wealth consisteth of two things, Reward and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth is like harmony in Musick. *August.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

Nescio quâ natale solum dulcedine cunctos
Ducit, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est in cœlo & definitus locus, ubi beati ævo sempiterno fruentur. Cicero.

Of Hope.

Defin. *Hope is that vertue whereby the mind of man putteth great trust in honest and weighty matters, having a certain and sure confidence in himself: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which it is vain and imperfect.*

TO be clean without hope is a hap incident to the unhappy man.

He that will lose a favour for a hope hath some wit, but small store of wisedome. *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep falls.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is Hope.

Hope is a waking man's dream. *Plin.*

To put our confidence in the creature, is to despair of the Creator. *Greg.*

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug.*

They onely hope well who have a good conscience.

Hope is the companion of Love.

Hope cannot be without Faith.

Hope is the God of the wretched. *Ber.*

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unseen, and attaineth things by continuance. *Plato.*

The evening's hope may comfort the morning's misery.

Hope is the fool's God, the Merchant-man's comfort, the Souldier's companion, and the ambitious man's poison.

Hope

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth believing followers.

Sweet words beget hope, large proteſtations nourish it, and contempt kills it.

He that ſuppoſeth to thrive by hope may happen to beg in miſery. *Bion.*

The apprehenſion of hope derideth grief, and the fulneſs of hope conſumeth it.

As all metals are made of Sulphur, ſo all pleaſures proceed from hope.

As each one part laboureth for the conſervation of the whole body, ſo hope for the accompliſhment of all deſires.

Sadneſs is the puniſhment of the heart, hope the medicine of diſtreſs. *Crates.*

Hope is a pleaſant paſſion of the mind, which doth not onely promiſe us thoſe things that we moſt deſire, but thoſe things alſo which we utterly deſpair of.

Our high hopes have oftentimes hard fortunes; and ſuch as reach at the tree commonly ſtumble at the root.

To hope for requital of benefits beſtowed may rather be counted uſury then vertue.

A cowardly Lover without hope ſhall never gain fair love without good fortune.

To hope againſt all hope is the excellency of a mighty reſolution.

In a little place is hid a great treaſure, and in a ſmall hope a boundleſs expectation.

Confidence, except it be guided by modeſty, and proceed from judgment, may rather be called arrogancy then hope.

Hope of all paſſions is the ſweeteſt and moſt pleaſant: and hereof it is ſaid, that Hope onely comforteth the miſerable.

Hope is the governour of men.

Perdiccas seeing *Alexander* largely bestow many benefits upon his friends, asked him what he would leave for himself: he answered, Hope.

A good and vertuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pind.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cùm speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the scope of all God's Commandments. *Chrys.*

Charity delayed is half lost.

Charity ransometh us from sin, and delivereth us from death.

Charity encreaseth Faith, begetteth Hope, and maketh us at one with God.

As the body without the Soul enjoyeth no life; so all other vertues without Charity are cold and fruitless.

Charity is a good and gracious effect of the Soul, whereby man's heart hath no fancy to esteem any thing in this world before the study to know God.

The charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Cha-

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quick, in temptations ſecure, in hoſpitality bountiful, amongſt her true children joyful, amongſt her falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountiful, in pleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes, glad, in vertues joyful.

Charity in adverſity fainteth not, becauſe it is patient; and revengeth not injuries, becauſe it is bountiful.

He that truly loveth, believeth and hopeth. *Aug.*

By Charity one ſeeth the glorious light of God. *Auguſt.*

He always hath to give that is full of Charity. *Bernard.*

To love with all the ſoul, is to love wiſely; to love with all the ſtrength, is manfully to ſuffer for truth; to love with all our heart, is to prefer the love of God before all things that flatter us. *Aug.*

The meaſure in loving God is to love him without meaſure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is ſtraightways apt and ready to all good; he laboureth and is not weary, he is weary and feeleth it not, the malicious mock him and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of ſervice, but the greatneſs of Charity, increaſeth the reward.

The nature of charity is to draw all things to itself, and to make them participate of itself. *Lactan.*

God is charity; what thing is more precious? and he that dwelleth in charity dwelleth in God; what thing is more secure? and God in him; what thing is more delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greatest argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundless Emperour.

There is true charity where two several bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy. *Pythag.*

Charity is the Child of Faith, and the guide to everlasting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of charity. *Plato.*

Charity causeth men to forsake sin, and embrace vertue.

Charity is a word used of many, but understood of few.

By charity with God we learn what is our duty towards man.

By charity all men, especially Christians, are linked and bound in conscience to relieve one another.

It is the true property of a charitable-minded man, lovingly to invite the poor, courteously to intreat them, and quickly to suffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *Augustine.*

Charity

Charity and Pride do both feed the poor; the one to the praiſe and glory of God, the other to get glory and praiſe amongſt men.

Tyrannorum vita eſt in qua nulla eſt charitas, nulla fides, nulla ſtabilis benevolentia, aut fiducia; omnia ſemper ſuſpecta & ſolicita ſunt, nullus locus amicitiæ.

Ad prata & arva pecudum greges ligantur ipſo modo, quod fructus ex iis capiuntur; hominis charitas & amicitia gratuita.

Of Humility.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition, a vertue by the which a man in the moſt true conſideration of his inward qualities maketh leaſt account of himſelf.*

HE that gathereth vertues without Humility, caſteth duſt againſt the wind. *Greg.*

As *Demoſthenes*, being demanded what was the firſt precept of eloquence, anſwered, To pronounce well; being asked what was the ſecond, anſwered the like; and ſo the third: ſo the precepts of Religion, the firſt, ſecond, and third, are Humility.

It is no commendation to be humble in adverſity: but in the midſt of proſperity to bear lowly ſail deſerveth great praiſe.

Pride, perceiving Humility to be honourable, deſires oft-times to be covered with the cloak thereof; for fear leſt appearing always in his own likeneſs he ſhould be little regarded. *Demoſt.*

The chief point of man's humility conſiſteth in this, to ſubject his will unto the will of God.

Happy is that man whoſe calling is great, and ſpirit humble.

The beſt armour of the mind is Humility.

Humility for her excelling ſhould be the ſiſter of true Nobility. *Pontanus.*

Hu-

Humility is more necessary then Virginity. *Bern.*

There are three degrees of Humility: the first, of Repentance; the second, Desire of Righteousnes; the third, Works of mercy.

Pride wageth war in the Kingdome of Humility. *Greg.*

Humility onely is the repairer of decayed Chastity.

The easiest way to Dignity is true Humility.

True discretion is never purchased but by true Humility.

When all vices in a manner decay in age, onely Covetousnes increaseth. *Aug.*

With the Countrey which we desire to dwell in is high and heavenly, and the way thither Lowlines and Humility, why then, desiring this Countrey, do we refuse the way? *Aug.*

Of all vertuous works the hardest is to be humble.

Humility hath many times brought that to pass which no other vertue nor reason could effect.

To the humble-minded man God revealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the Humility which Christ the Son teacheth.

The vertue of Humility is the onely repairer and restorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The spirit of God delighteth to dwell in the heart of the humble man. *Eras.*

If thou intend to build any stately thing, think first upon the foundation of Humility.

As lowlines of heart maketh a man highly in favour with God; so meekness of words maketh him to sink into the hearts of men.

Humblenes of mind stirs up affection, augmenteth bene-

nevolence, ſupports good equity, and preſerveth in ſafety the whole eſtate of a Countrey.

Men are not in any thing more like unto their Maker then in Gentleneſs and Humility.

Charity and Humility purchaſe Immortality.

God dwelleth in Heaven: if thou arrogantly lift up thy ſelf unto him, he will flie from thee; but if thou humble thy ſelf before him, he will come down to thee. *Auſtine.*

Humilitas animi ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriant humilitatem; aſſiduitas ſubjectionis, conſideratio propriæ fragilitatis, & conſideratio rei melioris.

Of Old age.

Defin. *Old age is the gift of heaven, is the long experience of many years, the exchange of ſundry fortunes, and the ſchool of experience.*

SIckneſs and Old age are the two crutches whereon life walketh to death, arreſting every one to pay the debt which they owe unto nature, *Theopomp.*

It is a vain thing for him that is old to wiſh that he were young again.

It is a lamentable thing to be old with fear before a man comes to be old by age.

A gray beard is a certain ſign of old age, but not an aſſured token of a good wit.

Age ought to keep a ſtreight diet, or elſe will enſue a ſickly life.

Hoary hairs are Embaſſadors of great experience. *Chilo.*

As old folk are very ſuſpicious to miſtruſt every thing, ſo are they likewiſe very credulous to believe any thing.

Youth never rideth well but when age holdeth the bridle.

Age

Age rather ſeeketh food for ſuſtenance, then followeth feaſts for ſurfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaſeth. *Ariſt.*

Old age enjoyeth all things, and wanteth all things. *Democ.*

In age we ought to make more readineſs to die then proviſion to live: for the ſteel being ſpent, the knife cannot cut; the Sun being ſet, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Aurel.*

Thoſe that ſpend their youth without reſtraint would lead their age without controlment.

Beware of old age, for it cometh not alone. *Euripp.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth ſtudy to live well, in age to die well; for to die well is to die willingly. *Seneca.*

Old men are young mens precedents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wiſedome, but youth doateth upon his own will.

Age, having bought wit with pain and peril, foreſeeth dangers and eſcheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to other, the other is eſchewed as an enemy to himſelf.

The *Brachmans* and *Gymnoſophiſts* made a Law, that none under the age of forty ſhould marry without conſent of their Seniours; leſt in their choice without skill, the man in progreſs of time ſhould begin to loath, or the woman not to love.

Old

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reason of their age, and weakness of their strength, are subject to sundry imperfections, and molested with many diseases. *Pacuvius.*

Gray hairs oft-times are intangled with love, but baldless youth is intrapped with lust.

Age is more to be honoured for his wisedome then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not flitting; he chuseth without intention to change, and never forsakes his choice till death makes challenge of his life.

The old Cedar-tree is less shaken with the wind then the young bramble; and age far more stayed in his affairs then youth.

Old men are more meet to give counsel, then fit to follow wars. *Bias.*

Though young men excell in strength, yet old men exceed in stedfastness.

Though all men are subject to the sudden stroke of death, yet old men in nature seem neerest to their grave.

Age is a Crown of Glory, when it is adorned with righteousness; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many days; but by godly wisedome, and an undefiled life.

Age is forgetful, and gray hairs are declining steps of strength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age speaketh by experience, and liketh by trial: but youth leaneth unto wit which is void of wisedome.

He that will not be advised by age shall be deceived by youth.

Old

Old age is the fore-runner of death.

Age and Time are two things which men may fore-think of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coin then careful to keep a good conscience.

Age may be allowed to gaze at beautie's blossome; but youth must climb the tree and enjoy the fruit.

Nature lendeth age authority; but gentleness of heart is the glory of all years.

Children are compared to Spring-time, striplings to Summer-season, youth to Autumn, and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time: if he find himself faulty in neglecting such good deeds as he might have done, he ought forthwith to be careful to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting days are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity sooner then for his gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outrageous, blind, heady, violent, and vain.

Non est senectus (ut tu opinaris, pater)

Quæ

Onus gravissimum; sed impatientiâ
Qui fert, sibi ipse est author illius mali.
Patienter at qui sibi quietem comparat,
Dum dexterè ejus moribus se accommodat,
Non ulli solùm detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima:
At si in senectam quid licet comparare,
Non instruemus nos eo viatico?

Of Death.

Defin. *Death is taken three manner of ways. The first is the separation of the Soul from the body, with the dissolution of the body until the Resurrection: the second is death of sin, sith he is said to be dead which lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain then death, nor any thing more uncertain then the hour of death.

No man dieth more willingly then he that hath lived most honestly.

It is better to die well, then to live wantonly. *Socr.*

Death

Death it ſelf is not ſo painful as the fear of death unpleaſant.

Death is the end of all miſeries, but infamy is beginning of all ſorrows. *Plut.*

While men ſeek to prolong their life, they are prevented by ſome ſudden death.

While we think to flie death, we moſt earneſtly follow death.

What is he that, being luſty and young in the morning, can promiſe him ſelf life untill the evening.

Many men deſire death in their miſery, that cannot abide his preſence in the time of their proſperity.

An evil death putteth great doubt of a good life, a good death partly excuſeth an evil life.

The death of evil men is the ſafety of good men living. *Cicero.*

He that every hour feareth death can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death then ſleep, who is death's eldeſt brother, *Cic.*

There is nothing more common then ſudden death which being conſidered by the great philoſopher *Demonax*, he therefore warned the Emperour *Adrian*, and ſuch others as lived at their pleaſure and eaſe, in wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the leſs to be feared.

By the ſame way that life goeth Death cometh. *Antel.*

Nature hath given no better thing then Death. *Pliny.*

The moſt profitable thing for the world is the Death of covetous and evil people.

Death

Death is common to all persons, though to some one ...y, and to some another.

If we live to die, then we die to live.

All things have an end by death, save onely death, ...ose end is unknown.

Death is metaphorically called The end of all ...h. *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth over ...l estates alike. *Boëtius.*

None need to fear death, save those that have com...itted so much iniquity as after death deserves dam...nation. *Socrat.*

Wisedome maketh men to despise death, it ought ...erefore of all men to be imbraced as the best re...edy against the fear of death. *Hermes.*

So live and hope as thou wouldest die immediate...y. *Plin.*

Non deterret sapientem mors, quæ propter incertos ca...s quotidie imminet, & propter brevitatem vitæ nun...am longè potest abesse.

Tria sunt genera mortis; una mors est peccati, ut, ani...a quæ peccat morte morietur; altera mystica, quando ...is peccato moritur, & Deo vivit; tertia, quâ cursum ...æ hujus explemus. Aug.

Of Time.

Defin. *Time is a secret and speedy consumer of hours and seasons, older then any thing but the first, and both the bringer forth & waster of whatsoever is in this world.*

THere is no sore which in time may not be salved, ...nor care which cannot be cured, no fire so great ...ich may not be quenched, no love, liking, fancy, or ...ction, which in time may not either be repressed ...redressed.

Time

Time is the perfect Herald of Truth. *Cic.*

Time is the best Oratour to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mishap.

Time is the Father of mutability. *Solon.*

Time spent without profit bringeth repentance; an occasion let slip when it might be taken is counted prodigality.

There is nothing among men so entirely beloved but it may in time be disliked; nothing so healthful but it may be diseased; nothing so strong, but it may be broken; neither any thing so well kept, but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret but the date of many days will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived in was better then this present Age.

Vertue and good life make good days; but abundance of vice corrupteth the time. *Jerome.*

As Oil, though it be moist, quencheth not the fire; so time, though never so long, is no sure covert for sin.

Nothing is more precious then time, yet nothing less esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame: so treachery hid in silence, and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the hand

d effect, in proceſs of time the worm of conſcience
ll bewray.
Time draweth wrinkles in a fair face, but addeth
h colours to a freſh friend.
Things paſt may be repented, but not recalled. *Liv.*
A certain Philoſopher being demanded what was
e firſt thing needful to win the love of a woman,
ſwered, Opportunity: being asked what was the
ond, he anſwered, Opportunity: and being de-
nded what was the third, he ſtill anſwered, Oppor-
nity.
Delays oftentimes bring to paſs, that he which
ould have died doth kill him which ſhould have li-
d. *Clem. Alex.*
Procraſtination in peril is the mother of enſuing mi-
y.
Time and Patience teach all men to live content.
Take time in thy choice, and be circumſpect in
king thy match; for nothing ſo ſoon gluts the ſto-
ch as ſweet meat, nor ſooner fills the eye then
uty.
Opportunities neglected are manifeſt tokens of
ly.
Time limiteth an end to the greateſt ſorrows.
Actions meaſured by Time ſeldome prove bitter
Repentance.
Reaſon oftentimes deſireth execution of a thing
ich time will not ſuffer to be done; not for that it
not juſt, but becauſe it is not followed.
Many matters are brought to a good end in time,
t cannot preſently be remedied with reaſon.
Time is life's beſt Counſellour. *Ariſt.*
Time is the beſt Governour of Counſels.
Time trieth what a man is: for no man is ſo deep
ſſembler, but that at one time or other he ſhall be
ſily perceived.

Time

Time is the inventer of novelties, and a certain r
gister of things ancient. *Mar. Aur.*

Time maketh some to be men, which have
childish conditions.

Times daily alter, and mens minds do oft
change.

A little benefit is great profit, if it be bestowed
due time. *Curtius.*

Time is so swift of foot, that being once past
can never be overtaken.

The fore-locks of time are the deciders of ma
doubts.

Time in his swift pace mocketh men for their slow
ness.

Non est, crede mihi, sapientis dicere, Vivam:
Sera nimis vita est crastina, vive hodie.
Omnia tempus edax depascitur, omnia carpit,
Omnia sede movet, nec sinit esse diu.

Of the World.

Defin. *This word World, called in* Greek Cosmos, *sig*
nifieth as much as Ornament, or a well-disposed order
things.

HE that cleaveth to the customes of the Worl
forsaketh God.

Cicero and the Stoicks were of opinion, that th
World was wisely governed by the gods, who hav
care of mortal things.

The world is vain, and worldly joys do fade:
But heaven alone for godly minds is made.

He that trusteth to the World is sure to be deceiv
ved. *Archim.*

The disordinate desire of the goods of the worl
begetteth self love.

Our honours and our bodily delights are worldl
poisons to infect our souls.

Th

Elizabeth Richard

The world ſeduceth the eye with variety of obiects, ſent with ſweet confections, the taſt with delicious ties, the touch with ſoft fleſh, precious cloathings, all the inventions of vanity.

He that mortifieth his natural paſſions is ſeldome come with worldly impreſſions.

No man that loveth the world can keep a good conſcience long uncorrupted.

The worldly man burning in heat of fire is ravished with the thoughts of revenge, inraged with the fire of dignity; briefly, never his own, till he leave the world.

This world, though never ſo well beloved, cannot laſt always.

This world is the chain which ſettereth men to the evil; but repentance is the hand which lifteth men to God.

This world is but the pleaſure of an hour, and the ſorrow of many days. *Plato.*

The world is an enemy to thoſe whom it hath made happy. *Aug.*

The world is our priſon, and to live to the world the life of death.

The delights of this world are like bubbles in the water, which are ſoon raiſed, and ſuddenly laid.

The world hateth contemplation, becauſe contemplation diſcovereth the treaſons and deceits of the world. *Eraſ.*

We may uſe the world, but if we delight in it, we break the love we ſhould bear to him that created it.

Man hath neither perfect reſt nor joy in this world, either poſſeſſeth he always his own deſire.

He that loveth the world hath inceſſant travel, but he that hateth it hath reſt.

The world hath ſo many ſundry changes in her vanity, that ſhe leadeth all men wandring in unſtedfaſtneſs.

He

He that seeketh pleasures from the world follow
a shadow, which when he thinketh he is surest of
vanisheth away and turneth to nothing. *Socrat.*

The World, the Flesh, and the Devil, are three en
mies that continually fight against us, and we ha
great need to defend us from them.

The vanities of this world bewitch the minds of ma
ny men.

God created this world a place of pleasure and re
ward: wherefore such as suffer in adversity shall
another world be recompensed with joy. *Hermes.*

He which delighteth in this world must either lac
what he desireth, or else lose what he hath won wi
great pain.

He that is enamoured of this world is like one th
entereth into the Sea: for if he escape perils, men w
say he is fortunate; but if he perish, they will say h
is wilfully deceived.

He that fixeth his mind wholly upon the world lo
seth his soul; but he that desireth the safety of hi
soul, little or nothing regardeth the world.

After the old Chaos was brought into form, the Poe
feign that the world was divided into four Ages; th
first was the Golden Age, the second was the Silve
Age, the third the Brazen Age, and the fourth the Iro
Age: All which may be more largely read of in th
first Book of *Ovid*'s *Metamorphosis.*

The world in the four Ages thereof may be compa
red to the four seasons of the year; the first resemblin
the Spring-time, the second Summer, the third Au
tumn, and the fourth Winter. *Perdiccas.*

He that yieldeth himself to the world ought to dispo
himself to three things which he cannot avoid: First
to poverty, for he shall never attain to the riches th
he desireth; Secondly, to suffer great pain & trouble
Thirdly, to much business without expedition. *Solon.*

Mund

Mundus regitur numine deorum, estq; quasi communis urbs, & civitas omnium. Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defin. *Beginning is the first appearance of any thing; and there can be nothing without beginning, but onely that Almighty power which first created all things of nothing.*

EVil beginnings have most commonly wretched endings.

In every thing the greateſt beauty is to make the beginning plauſible and good.

It is better in the beginning to prevent, then in the regent to work revenge.

That thing never ſeemeth falſe that doth begin with truth.

The Preface in the beginning makes the whole book the better to be conceived.

Nature is counted the beginning of all things, Death the end. *Quintil.*

To begin in truth, and continue in goodneſs, is to get praiſe on earth, and glory in heaven.

The beginning of Superſtition was the ſubtilty of Tyran; the beginning of true Religion, the ſervice of God.

There is nothing wiſely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with trouble, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our own power; but the end thereof reſteth at God's diſpoſing. *Stobæus.*

Never attempt any wicked beginning in hope of ending.

The most glorious and mighty beginner is God, who the beginning created the world of nothing.

Small faults not hindred in the beginning amount mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefest, and t end most hard to attain.

The beginning, the mean and the end, is a lega which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient then beginning.

That which is between the beginning and the en short. *Greg.*

The fear of God is the beginning of wisdo *Sirach.*

The beginnings of all things are small, but ga strength in continuance.

The beginning once known, with more ease th vent is understood.

Begin nothing before thou first call for help of Go for God, whose power is in all things, giveth m prosperous furtherance and happy success unto such acts as we do begin in his Name.

Take good advisement ere thou begin any thin but having once begun, be carefull speedily to patch it.

He that preventeth an evil before it begin hath m cause to rejoyce then to repent.

Take good heed at the beginning to what t granteſt, for after one inconvenience another follow.

Begin to end, and ending so begin,
As entrance to good life be end of sin.

P

Principiis obsta: sero medicina paratur
Cum mala per longas invaluere moras.
Principii nulla est origo, nam ex principiis oriuntur
alia, ipsum autem nulla ex re alia nasci potest.

Of Ending.

Sin. The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason and necessity of them, are hid in his secret counsel, and cannot be comprehended by the sense of man.

THE end of the world is a good man's meditation; for by thinking thereon he preventeth sin.

The end of trouble bringeth joy, and the end of a bad life everlasting felicity.

What thing soever in this world hath a beginning must certainly in this world have also an ending.

The last day hath not the least distress.

Felicity is the end and aim of our worldly actions, which may in this life be described in shadows, but never truly attained but in heaven onely.

Nothing is done but it is done to some end. *Arist.*

The end of labour is rest, and the end of foolish love repentance.

The end is not onely the last, but the best of every thing. *Arist.*

The end of every thing is doubtful. *Ovid.*

The end of war is a just Judge. *Levit.*

As there is no end of the joys of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever less then our hopes.

What was doubtful in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the end of them. *Arist.*

The end of a dissolute life is most commonly a desperate death. *Bion.*

Our life is given to use and to possess, but the end is most uncertain and doubtful.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning which prove bad in the end.

Exitus alla probat : careat successibus opto,
Quisquis ab eventu facta notanda putat.
Multa laudantur in principio, sed qui ad finem perseverat beatus est.

Of Day or Light.

Defin. *The word* Dies, *which signifieth a Day, is so called,* quòd sit divini operis. *It is God's fair creature, and the chearful comfort of man, who by his word made the Light therefor to beautifie it to the world's end.*

THose children which are born between the four and twenty hours of midnight and midnight, with the *Romans* are said to be born in one day.

Numa Pompilius, as he divided the year into months, so he divided the month into days, and called them *Festos*, *Profestos*, and *Intercisos*; the first dedicated to the gods, the next to men for the dispatching of their business, the last as common for their gods as men.

A day

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginneth with the *Ægyptians* at Sun-setting, and with the *Persians* at Sun-rising.

The *Athenians* count all the time from the setting of the Sun to the setting of the Sun again but one day.

The *Babylonians* count their day from the Sun-rising in the morning, till the Sun-rising the next.

The *Umbrians*, an ancient people in *Italy*, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil-living man loveth darkneſs, and hateth the light.

One day taketh from us the credit that another hath given us, and the laſt muſt make reckoning of all the reſt paſt.

By daily experience we wax wiſer and wiſer.

He that refuſeth to amend his life to day may happen to be dead ere to morrow.

Let no day be ſpent without ſome remembrance how thou haſt beſtowed thy time.

Vespaſian thought that day loſt wherein he had not gotten a friend.

Of all numbers we cannot skill to number our days: we can number our ſheep, our oxen, and our coin; but we think our days are infinite, and therefore we cannot number them.

One day the valiant brood
Of *Fabius* ſent to fight:
Thus ſent, one day did ſee
Them nobly dead ere night.

The *Romans* called *Jupiter Dieſpiter*, which ſignifieth the Father of the Day, or Light.

Light is ſometimes taken for Day, and Darkneſs for Night.

No day cometh to man wherein he hath not some cause of sorrow. *Quintil.*

The entrance of adolescency is the end of infancy, man's estate the death of youth, and the morrow-day's birth the overthrow of this day's pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleasure of the day is the Sun, called of the Philosophers the golden eye, and heart of heaven.

The light of learning is the day of the mind. *Aug.*

Every day that passeth is not to be thought as the last, but that it may be the last. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum est, sed prolongare Tonantis.
Optima quæque dies miseris mortalibus ævi
Prima fugit, subeunt morbi tristisque senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or darkness is the time of rest and peace after labours, being commonly that part of the day natural in which the Sun is hidden from us, clearing the Antipodes.*

THE longer the night is in coming, the more it is desired of the oppressed; yet no sooner seen but then wisht to be departed.

Night is the benefit of Nature, and made for man's rest. *Livius.*

Suspicion and fear are Night's companions.

Darkness is not evil but in comparison of the light. *August.*

Every light hath his shadow, and every shadow

of night a ſucceeding morning.

The darkneſs of our vertues, and not of our eyes, is to be feared. *Aug.*

It is not darkneſs, but abſence of the light, that maketh night.

Darkneſs cannot be ſeen. *Aug.*

The breath we breathe in the morning is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body. *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable then the day.

Night, which is the nurſe of eaſe, is the mother of unquiet thoughts.

Night, which is all ſilence, hears all the complaints of the afflicted.

The deeds of the night are loathſome to the day, neither hath light to doe with darkneſs.

Night is war's enemy, yet it is the onely finder out of martial ſtratagems.

A dark night and a dead reſolution beget cauſe of the day's lamentation.

Night is the cloak to cover ſin, and the armour of the unjuſt man. *Theophr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

Whatever is over-wearied by the day's exerciſe it is as it were new born by the night's reſt and quiet. *Tully.*

Night and Sin hold affinity, and joyntly aid each other.

It is impoſſible to wear out the day in travel, if ſome part of the night be not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones:
Ut teipſum ſervare non expergiſceris? Horat.

Interiores tenebræ cæcitas mentis, exteriores inferni.

Of Wickedneſs.

Defin. *Wickedneſs is any ſin, vice or evil committed or imagined in the whole courſe of our lives, and the means by which we loſe God's favour, and expoſe our ſelves to the danger of hell-fire.*

THE proſperity of evil men is the calamity of the good.

When wicked men rejoyce, it is a ſign of ſome tempeſt approaching.

It is the corruption of the good, to keep company with the evil.

Rejoyce as often as thou art deſpiſed of evil men, and perſwade thy ſelf that their opinion of thee is moſt perfect praiſe.

Ill men are more haſty then good men are forward in proſecuting their purpoſe.

He that worketh wickedneſs by another is guilty himſelf of the fact committed. *Bias.*

It is better to deſtroy the wickedneſs itſelf then the wicked man.

Unexperienced evils do hurt moſt.

The remembrance of evil things is to be obſerved by the contemplation of good matters.

Philip King of *Macedon* aſſembled together the moſt wicked perſons and ſartheſt from correction of all his ſubjects, and put them into a Town which he built of purpoſe, calling it *Poneropolis*, the City of wicked perſons.

Continuance in evil doth in it ſelf increaſe evil. *S. P. S.*

A wicked life is the death of the ſoul. *Chryſ.*

Who can be more unfortunate then he which of neceſſity will needs be evil?

Whoſoever he be that ſpareth to puniſh the wicked,

...ed, doth thereby much harm to the good. *Anachar.*

It is a praiſe to the godly to be diſpraiſed of the wicked; and it is likewiſe a diſpraiſe to be praiſed of them.

Sin blindeth the eyes of the wicked, but puniſhment opens them. *Greg.*

The wicked man is daily drawn to puniſhment, and is ignorant thereof.

The mind of an ill-diſpoſed perſon is more unſtable then the ſuperficies of the water.

When wicked men be in the midſt of all their jollity, then ſome misfortune comes knocking at the door.

When the evil man would ſeem to be good, then he is worſt of all.

He is evil that doth willingly aſſociate himſelf with wicked men.

Wicked men are the devil's ſhadows.

Vertue is health, but vice is ſickneſs. *Plato.*

The wicked man attempteth things impoſſible. *Ariſt.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good that ſpareth the wicked.

A good ſentence proceeding from a wicked man's mouth loſeth its grace.

The progeny of the wicked, although it be not wholly infected, yet it will ſavour ſomething of the father's filthineſs.

As vertue is a garment of honour, ſo wickedneſs is a robe of ſhame.

Curſed is that man that knoweth not to be a man, but by his wickedneſs is far otherwiſe then he ſhould be.

He that intendeth not to doe good ſhould refrain from doing evil: but it is counted evil if we refrain to doe good.

Purifie thine own wickedneſs, then prate of other ſins.

The wicked man, in a monſtrous kind of pride never heard of before, glorieth and boaſteth of his evil deeds.

When a man doth ſubject himſelf to the wicked affections of his own mind, he doth weaken and cut aſunder the ſtrings of underſtanding. *Cicero.*

Wicked counſel is moſt hurtful to the giver.

In good things nothing is either wanting or ſuperfluous: which made the *Pythagoreans* ſay, that wickedneſs could not be comprehended, but godlineſs might.

The ways to wickedneſs are many, plain and common; but to goodneſs are not many, but one, and the ſame is hard to find, becauſe it is but little trodden.

Non ob ea ſolùm incommoda quæ eveniunt improbis fugienda eſt improbitas: ſed multò etiam magis, quæ cujus in animo verſatur, nunquam ſinet eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen confidat id fore ſemper occultum: plerumque enim improborum facta primo ſuſpicio ſequitur, deinde ſermo atque fama, tum accuſatorum judex; multi etiam ſe judicant. Cicero.

Of Infamy.

Defin. *Infamy is the livery of bad deſerts in this world, and that which for our malignities and evil doings ſtaineth our names and our ſucceſſions with a perpetual diſgrace, through the reports of our miſdeeds and unjuſt attempts.*

SHame and Diſhonour are the two greateſt preventers of miſhap.

Infamy galleth unto death, and liveth after death.

Infa-

Infamy and Shame are inſeparable ſequels of Adultery.

That man is very wicked and unhappy whoſe life the people lament; and at whoſe death they rejoyce. *Solon.*

There is no greater infamy then to be lavish in promiſe, and ſlack in performance.

Begging is a ſhameful courſe, and to ſteal is a great blot of diſhonour.

He that hath born ſail in the tempeſt of ſhame may ever after make a ſport of the ſhipwreck of his good name.

Infamy is ſo deep a colour that it will hardly be waſhed off with oblivion.

Such as ſeek to climb by private ſin ſhall fall with open ſhame.

They that covet to ſwim in vice ſhall ſink in vanity. *Crates.*

Greater is the ſhame to be accounted an Harlot, then the praiſe to be eſteemed amiable.

The infamy of man is immortal. *Plato.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to govern, and to ſee him govern that deſerveth to goe to plough.

Shame is the end of treachery, and diſhonour ever foreruns repentance.

What is once ſpotted with infamy can hardly be worn out with time. *Aurel.*

When the ſtring is broken, it is hard to hit the white: and when a man's credit is called in queſtion perſwaſions can little prevail.

An honourable man ſhall never die, and an infamous man deſerveth not to live.

The infamous man is onely miſerable: for good men will not believe him, bad will not obey him,

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; so infamy woundeth all.

The occasions and greatness of infamy are better untried then known.

The Tongue is the readiest instrument of detraction and slander.

Every inferiour doth account that thing infamous wherein he seeth his superiour offend.

It is infamy to seek praise by counterfeit vertue.

It is infamy to dispraise him that deserveth well, because he is poor; and to commend the unworthy, because he is rich.

He that by infamy slandereth his friend is most monstrous.

To be praised of wicked men is as great infamy as to be praised for wicked doings.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

Cicero inveighing against *Catiline*, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessours, that although they have been famous, yet by thee they will come to oblivion.

If a man's good name be not polluted, although he have nothing else, yet it stands him in more stead then the possession of very great riches.

Emori præstat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quàm ignominiam, infamiam, contumelias, dedecus fugiat? Cicero.

Of Dishonesty.

Defin. *Dishonesty is an act which ingendereth its own torment: for from the very instant wherein it is committed, and with the continual remembrance thereof, it filleth the soul of the malefactor with shame and confusion.*

He

HE that is diſpoſed to miſchiefs will never want occaſions.

Diſhoneſty ruinates both fame and fortune.

Shame is the hand-maid to diſhoneſt attempts. *Crates.*

The inſatiate appetite of gluttony doth obſcure the interiour vertues of the mind.

He that fears not the halter will hardly become true; and they that care not for ſuſpects are ſeldome honeſt.

It is diſhoneſt victory that is gotten by the ſpoil of a man's own Countrey. *Cicero.*

There never riſeth contention in a Common-wealth, but by ſuch men as would live without all honeſt order.

The evil inclination of men may for a time be diſſembled; but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe evil.

Many be ſo malicious and perverſe, that they take more delight to doe evil to others then to receive a benefit unto themſelves.

If he be evil that giveth evil counſel, more vile is he that executeth the ſame.

Nothing is profitable which is diſhoneſt. *Tully.*

Then miſchief is at the full ripeneſs, whenas diſhoneſt things be not onely delightful in hearing, but alſo moſt pleaſant in practice: and there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to diſhoneſty can neither be friend to himſelf, nor truſty to another.

The overthrow of a Common-wealth is the diſhoneſty of the Rulers.

Diſho-

Diſhoneſty is the ſerpent of the ſoul, which ſpoiles men of their ornaments and heavenly apparel.

All things are tolerable ſave thoſe things which are diſhoneſt.

Caliſtes the harlot ſaid ſhe excelled *Socrates*, becauſe when ſhe was diſpoſed ſhe could draw his Auditors from him. No marvel, ſaith he, for thou allureſt them to diſhoneſty, to which the way is ready; but I exhort them to vertue, whoſe way is hard to find.

Honeſty is joyned with miſery, diſhoneſty with all kind of worldly felicity: but the miſery which we ſuffer for honeſty ſhall be turned to everlaſting comfort, and that felicity gotten by diſhoneſty ſhall be changed into perpetuall torment.

——*ſæpe Dieſpiter*
Neglectum inceſto addidit integrum.
Raro antecedentem ſceleſtum
Deſeruit pede pœna claudo. Horace.

Diſce bonas artes, moneo, Romana juventus.
Sit procul omne nefas: ut ameris, amabilis eſto.

Of Vices in general.

Defin. *Vice is an inequality and jarring of manners, proceeding from man's natural inclination to pleaſures and naughty deſires.*

A Man ſeldome repenteth his ſilence, but he is often ſorrowful for his haſty ſpeeches.

He that is rooted in ſin will hardly be by good counſel reformed.

Who doubts of God, with *Protagoras*, is an Infidel; who denieth God, with *Diagoras*, is an Epicure and a Devil.

Conſent and Sin are both of one kind.

Vice is the habitude of ſin, but ſin is the act of that habitude.

He that pampers his fleſh doth nouriſh many worms. *Demonax.*

Exceſſive ſleep is found the bodie's foe.

Luſt bringeth ſhort life, prodigality wretched life, and perſeverance in ſin eternal damnation.

As by nature ſome men are more inclined to ſickneſs then other ſome; ſo one man's mind is more prone then another's to unrighteouſneſs.

The ſickneſs of old age is avarice, the errour of youth inconſtancy, *Theop.*

A moſt horrible and damnable offence that is to be judged, whoſe revenge belongeth unto God. *Aug.*

Craft putteth on it the habit of policy, malice the ſhape of courage, raſhneſs the title of valour, lewdneſs the image of pleaſure: thus diſſembled vices ſeem greater vertues.

Where Elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſs and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where Gold reigneth. *Greg.*

We ought not to hate the man, but his vices. *Aug.*

There are more vices then vertues. *Greg.*

Riches gotten with craft are commonly loſt with ſhame.

Folly in youth, and negligence in age, breed at length woe to both; the one ending in ſorrowful grief, the other in lamentable miſery.

Where youth is void of exerciſe there age is void of honeſty.

Flattery, and ſoothing great men in their humours, getteth more coin then true ſpeeches can get credit. *Bias.*

Fair faces have gotten foul vices, ſtraight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſour countenance is a manifeſt ſign of a froward diſpoſition.

Sobriety

Sobriety without fullenneſs is commendable, and mirth with modeſty delectable.

Every vice hath a cloak, and creepeth in under the name of vertue.

We ought to have an eſpecial care leſt thoſe vices deceive us which bear a ſhew of vertue.

Craft oft-times accompanieth Policy, too much Auſterity Temperance, Pride a reſolute mind, Prodigality Liberality, Fortitude Temerity, and Religion Superſtition.

What Nation doth not love gentleneſs, thankfulneſs and other commendable parts in a man? Contrarily who doth not hate a proud, diſdainful, unhoneſt, and unthankful perſon?

Cùm fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, & vitiorum illecebris & cupiditatum lenociniis ſe dederunt, miſſos faciant honores, nec attingant rempublicam; patiantur viros fortes labore, ſe otio ſuo perfrui.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare joyn together to hurt thoſe which have been their beſt friends, and them to whom they are bound both by blood, nature, and benefits.*

INgratitude challengeth revenge by cuſtome, and is a vice moſt hateful before God and man.

Ingratitude for great benefits maketh men to deſpair of recompence, and of faithful friends cauſeth them to become mortal foes.

Impudency is the companion of that monſter ingratitude. *Stobæus.*

He is unthankful that being pardoned ſinneth again.

There

There can be no greater injury offered to a free mind
d a bashfull face, then to be called unthankful; sith
ch reproaches sink most deeply into the reputation
Honour.

Ingratitude springeth either from covetousnes or
spect. *Theophrast.*

It is a shameful and unthankful part always to crave,
d never to give. *Marc.*

Princes rewarding nothing, purchase nothing; and
ckert being neglected, courage will be unwilling to
empt.

Benefits well bestowed establish a Kingdome; but
vice unrewarded weakneth it. *Archim.*

The nature of man is ambitious; unthankful, suspect-
l, not knowing rightly how to use his friends, or
ch what regard to recompense his well-willers for
eir benefits bestowed.

It is better to be born foolish, then to understand
w to be unthankful.

Ingratitude loseth all things in himself, in forgetting
duties to his friend.

To doe good to an unthankful body is to sow corn
n the sand.

Two contraries give light one to the other; and in-
atitude and thankfulnes are best discerned one by
e other.

There is no affection among men so firmly placed,
t through unthankful dealing it may be changed to
atred. *Bias.*

Two heads upon one body is a monstrous sight: but
e unthankful heart in a bosome is more odious to
hold. *Bias.*

There cannot be a greater occasion of hatred, then
o repay good turns with unthankful dealing.

An ungrateful Common-wealth, which hath bani-
ed men of true desert, finding its hinderance by

their

their abſence, too late repenteth. *Lactantius.*

Nothing waxeth ſooner old then a good turn or benefit. *Diog.*

An unthankfull man is compared to a veſſel bored full of holes. *Lucianus.*

Old kindneſs ſleepeth, and all men are unthankful. *Pindarus.*

The ungrateful man through his impudency is driven to all villany and miſchief, and maketh himſelf a ſlave. *Xenophon.*

Plato called *Ariſtotle* a Mule for his ingratitude. *Ælianus.*

The unthankful man hath ever been accounted a more dangerous buier then the debtor. *Cognat.*

The ungrateful man is of worſe condition then the Serpent, which hath venom to annoy others, but not himſelf.

It is better never to receive a benefit, then to be unthankful for it.

Thankfulneſs doth conſiſt in Truth and Juſtice. Truth doth acknowledge what is received, and Juſtice doth render one good turn for another. *Stobæus.*

He is unthankful with whom a benefit periſheth; he is more ungrateful which will forget the ſame; but he is moſt ungrateful that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit ſhould not onely remember, but requite the ſame liberally and fruitfully according to the nature of the earth, which rendreth more fruit then it receiveth ſeed. *Quint.*

The *Egyptians* of all vices moſt abhorred Ingratitude, in which (as *Tully* ſaith) all wickedneſs is contained.

If we be naturally inclined to doe good to them whom we conceive good hope, how much more are we bound to thoſe at whoſe hands we have already received a good turn? *Seneca.*

Thou canſt not call a man by a worſe name, then to ſay he is an unthankful perſon.

Plutarch interpreteth *Pythagoras* Symbole, of not giving of ſwallows, that a man ought to ſhun unthankful people.

Xenophon, among the praiſes which he gave unto *Ageſilaus*, reputeth it a part of injuſtice, not onely not to acknowledge a good turn, but alſo if more be not rendred then hath been received.

Whoſoever receiveth a benefit ſelleth his own liberty, as who would ſay that he made himſelf ſubject to render the like.

The Laws of *Athens*, *Perſia* and *Macedonia*, condemned the unthankful perſon to death.

Lycurgus eſteemed it a moſt monſtrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchiſes for ingratitude were revoked.

An ungrateful perſon cannot be of a noble mind, nor yet juſt. *Socrat.*

A man ought to remember himſelf how often he hath received courteſie and pleaſure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cauſe of the fin and death of man.

No man's life is void of ingratitude.

The life of the ignorant is unthankful, wavering and ſtaied in things preſent, through the deſire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude: for the greater the increaſe of mortal men is, the more doth ingratitude encrement. *Plat.*

We ſhall avoid this ſhameful vice of ingratitude, if we

we esteem the benefit which we receive of ano greater then it is, and contrariwise repute that les it is which we give.

The unworthier he is that receiveth the benefit more is he to be commended from whom it com

Est aliqua ingrato meritum exprobrare voluptas.

Ingratus, qui beneficium accepisse se negat quod acce ingratus, qui id dissimulat; rursum ingratus, qu reddit: at omnium ingratissimus est qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy hon estates and great places: it is a vice of excess contrary to all Modesty, which is a part of Temper*

HE that bruiseth the Olive tree with hard fretteth out no oil, but water: and he that keth a proud heart with perswasion, draweth out hate and envy.

It is impossible that to a man of much pride for should be long friendly.

It chanceth oftentimes to proud men, that in greatest jollity, and when they think their honour and woven, then their estate with the web of their in one moment is suddenly broken.

Ambitious men can never be good Counsellers Princes.

The desire of having more is a vice common Prince and great Lords, by reason of ambition desire to rule, bringing forth in them oftentime unsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption and transgr of man's nature.

Pride causeth that work to become wicked wh itself is good: so that humble submission is then the proud boasting of our deeds; which ca

a p

roud man oftentimes to fall into more deteſtable
then he was in before. *Plut.*
natural to proud men to delight themſelves, and
their whole minds upon vain deſires.
en that have their thoughts high, and their eſtates
live always a penſive and diſcontented life.
ride ſhould of young men be carefully avoided, of
men utterly diſdained, and of all men ſuſpected
feared. *Soc.*
ride hath two ſteps, the loweſt blound, and the
eſt envy.
ide eateth gold, and drinketh blound, and climbeth
igh by other mens heads that ſhe breaketh her
neck.
is better to live in low content then in high infa-
; and more precious is want with honeſty then
lth with diſcredit.
ſpiring pride is like a vapour, which aſcendeth
, and preſently vaniſheth away in ſmoak. *Plut.*
proud heart in a beggar is like a great fire in a
l cottage, which not onely warmeth the houſe, but
meth all that is in it.
The ſpring of pride is lying, as truth is of humility.
id.
en that bear great ſhapes and large ſhadows, and
e not good nor honeſt minds, are like the pour-
ure of *Hercules* drawn upon the ſands.
The more beauty the more pride, and the more
e the more preciſeneſs.
Ambition is the ground of all evils. *Tim.*
Pride is a Serpent which ſlily inſinuateth her ſelf
o the minds of men.
exalt one of baſe ſtock to high degree, and no man
ng will ſooner prove proud then he.
n ambitious body will goe far out of the right way,
ttain to the height which his heart deſireth. *S. P. S.*

Pride

Pride is the mother of Superstition.

The proud man, seeking to repress another man, instead of superiority attaineth indignity.

The proud man is forsaken of God; being forsaken he groweth resolute in impiety, and after purchaseth just punishment for his presuming sin. *Plato.*

A proud man is compared to a ship without a Pilot tossed up and down upon the seas by winds and tempest. *Aug.*

The Son of *Agesilaus* wrote unto King *Philip*, who much gloried in some of his victories, that if he measured his shadow, he should find it no greater after the victories then it was before.

King *Lewis* the eleventh was wont to say, that Pride was in the Saddle, mischief and shame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of man's constancy. *Aug.*

Pride is always accompanied with Folly, Audacity, Rashness, and Impudency, and with Solitariness; if one would say, that the proud man is abandoned of all the world, ever attributing to himself that which is not, having much more bragging then matter worth. *Plato.*

Pride did first spring from too much abundance of wealth. *Antist.*

Chrysippus, to raise an opinion of knowledge to himself, would set forth those books in his own name, (a fault common in our age,) which were wholly written by other men.

The proud boasting man doth feign things to himself which indeed are not, or maketh them appear greater then they are. *Ar.*

Pride is the mother of envy, which if that cannot able to suppress, the daughter will be soon suppressed. *Aug.*

Husb

Husbandmen think better of those ears of corn which bow down and wax crooked, then those which grow straight; because they suppose to find more store of grain in them then in the other.

Socrates, when he saw that *Alcibiades* waxed proud because of his great possessions, shewed him the Map of all the world, and asked him whether he knew which were his Lands in the Territory of *Athens*: who answered, They were not described there. How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the property of proud men to delight in their own fooliſh inventions.

He that knoweth himself best esteemeth himself least. *Plato.*

The glory of the proud man is soon turned to infamy. *Salust.*

The proud man thinketh no man can be humble. *Chrysost.*

Antiochus had that admiration of himself, that he thought he was able to sail on the Earth, and go on the Seas.

Pompey could abide no equal, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud. If a proud rich man may scarcely be endured, who can away with a poor man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreams of Gold.

The pride of unquiet and moving spirits never content themselves in their vocations. *Perdic.*

Themistocles told the *Athenians*, that unless they banished him and *Aristides*, they could never be quiet.

Perdita tunc urbi nocuerunt secula, postquam
Ambitus & luxus & opum metuenda facultas
Transverso mentem dubiam torreme tulerunt.

In

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnopere est fugienda: nam ut adversas res, sic secundas, immoderatè ferre levitatis est. Cicero.

Of Prodigality.

Defin. *Prodigality is the excess of Liberality, which coming to extremity proves most vicious, wasting vertue faster then substance, and substance faster then any vertue can get it.*

PRodigality without care wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the mind, which is so impatient in heat, that it ceaseth not, while any matter combustible is present, to burn necessary things into dust and cinders. *Pliny.*

Where Prodigality and Coverousnes are, there all kind of vices reign with all licence in that soul. *Theop.*

Prodigality stirreth up evil wars and seditious injuries, to the end that her humour may be fed; fishing in all troubled waters, that she may have wherewith to maintain her prodigal expences.

Excess of apparel is an argument of the inconstancy of the soul, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thought. *Erasmus.*

Deck not thy self with curious wrought Tapestry and fair painted Pictures, but with Temperance, and Honesty. *Epict.*

Poverty followeth superfluous expences.

Prodigality maketh youth a tyrant in his own estate, a destroyer of his own wealth, and a corrosive to his own friends.

To spend much without getting, to lay out all

Elizabeth Thoa

out reckoning, and to give all without considering, are the chiefest effects of a prodigal mind.

He that giveth beyond his power is prodigal, he that giveth in measure is liberal, he that giveth nothing at all is a niggard.

Prodigality is a special sign of incontinency. *Marc. Aurel.*

He that is superfluous in his diet, sumptuous in apparel, and lavish of his tongue, is a Cook's hope, a Tailour's thrift, and the son of repentance.

The end of much expence is great grief.

Straton Sidonius could in no wise abide that any one should go beyond him in prodigal expences; whereupon arose a great contention betwixt *Nicocles Cyprius* and him, whilest the one did what he could to exceed the other. *Theop.*

Who spends before he thrives, will beg before he thinks.

Riches lavishly spent breed grief to our hearts, sorrow to our friends, and misery to our heirs.

A proud Eye, an open Purse, a light Wife, breed mischief to the first, misery to the second, and horns to the third.

What is gotten with care ought to be kept with wisedome.

Prodigality is a dissolution, or too much loosing of vertue. *Zeno.*

An Unthrift is known by four things: by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cherisheth, and the expence he useth.

An excess in meats breeds surfeit, in drink drunkenness, in discourse ignorance; so in gifts excess produceth prodigality.

It is better to be hated for having much, then to be pitied for spending all. *Bias.*

Prodigality consisteth not in the quantity of what

is given, but in the habit and fashion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curtius.*

Prodigality concealing love, loves none, whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing and palpable sensuality brought *Pericles*, *Callias* the son of *Hipponicus*, and *Nicias*, not onely to necessity, but to extreme poverty; and when all their money was spent, they drinking a poisoned potion one to another, died all three.

Prodigality is born a Wonder, and dies a Beggar. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it be wholly consumed.

Fire consumeth fuel without maintenance; and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal-minded man neither observeth time nor maketh end of riot, until both himself and his patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal-minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he gets it, and so he spends it, he cares neither on whom nor in what sort he consumes it.

——*O prodiga rerum*
Luxuries, nunquam parvo contenta paratu,
Et quæsitorum terrâ pelagóq; ciborum
Ambitiosa fames, & lautæ gloria mensæ!
Discite quam parvo liceat producere vitam,
Et quantum natura petat——

Of Gaming.

Defin. *Gaming is a stealing away of time, abusing our understanding in vain things without any profit.*

Chilo being sent from *Lacedæmon* to *Corinth* in Embassage, to intreat a peace between them, and finding the Noble-men playing at Dice, returned back again without delivering his Message; saying, We would not stain the glory of the *Spartans* with so great ignominy, as to joyn in society with Dice-players.

Players at Dice, by the Council of *Constantinople* under *Justinian*, were punished with excommunications.

Alphonsus, son of *Ferdinando* King of *Spain*, streightly commanded that no Knight should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon pain of forfeiting his wages for one whole moneth, and himself to be forbidden another moneth and a half from entring into the King's Palace.

It is a very hard matter, to follow ordinarily the deceitful practices of cozening skill, or skilful cozenage, without the discredit of a man's good name by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no sooner in question then when he is known to be a common Gamester.

It is no freedom to be licentious, nor liberty to live idlely.

Such game is to be abhorred wherein wit sleepeth, and idleness with covetousness is onely learned.

The gain which ariseth to any party in play should be bestowed upon the poor, to the end that both the Gamesters, as well the winner as the looser, might be equally punished. *Aug.*

Aurelius Alexander, Emperour of *Rome*, made a Law, that if any man was found playing at the Dice, he ſhould be taken for frantick, or as a fool natural, which wanteth wit and diſcretion to govern himſelf.

The ſame Emperour likewiſe, after the promulgation of the foreſaid Law, counted Dice-players no better then Thieves and Extortioners.

Gaming at Cards and Dice are a certain kind of ſmooth, deceitful, and ſlight theft, whereby many are ſpoiled of all they have.

Who would not think him a light man, of ſmall credit, that is a Dice-player or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is he corrupted in life and manners.

Juſtinian made a Law, that none privately or publickly ſhould play at Dice or Cards.

Old mens Gaming is a priviledge for young men.

The Devil was the firſt inventer of Dice and Gaming.

Dicing Comedians bring often Tragical ends.

Plato ſeeming to commend Table-play, compareth it to the life of man: as an evil chance may be holpen by cunning play, ſo may a bad nature be made better by good education.

Cicero in the Senate-houſe put *Antonius* to ſilence, in ſaying he was a Dicer.

Dicing neither beſeemeth the gravity of a Magiſtrate, nor the honour of a Gentleman; for that the gain is loaded with diſhoneſt practices, and the loſs with unquiet paſſions.

As a dead Carcaſs in an open field is a prey for many kinds of Vermine; ſo a plain-minded man is an aſſured prey for all ſorts of Shifters.

In *Turkey* he is noted of great infamy that is found playing for money; and grievous pains [illegible] appo[illegible]

appointed for punishment, if he return to it again.

The *Lydians* were the first inventers of Gaming, when their Countrey was brought into great necessity for want of victuals, to the end that by playing, they might find some mean to resist and sustain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the eighth, King of *France*, made a Law, that all Sports should be banished his Realm except Shooting.

Cyrus, to punish them of *Sardis*, commanded them to pass away their time in Playing and Banqueting; thereby to render them less men, and keep them from Rebellion.

Ars aleatoria, dum aliena concupiscentiâ suâ profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum, litium, injuriarum, homicidiorumque mater; est verè malorum dæmonum inventum, quæ exciso Asiæ regno, inter everſas urbis manubias varia sub specie migravit ad Græcos.

Of Covetousness.

Defin. *Covetousness is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardliness in giving, but open-handedness to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.*

THE property of a covetous man is, to live like a begger all the days of his life, and to be found rich in money at the hour of his death. *Archim.*

Gain gotten with an ill name is great loss.

Covetous men little regard to ſhorten their lives, ſo they may augment their riches.

Treaſures hoarded up by the covetous are moſt commonly waſted by the prodigal perſon.

He that covereth riches is hardly capable of good inſtruction. *Plotin.*

It is a hard matter for a man to bridle his deſire; but he that addeth riches thereunto is mad.

Covetouſneſs is a vice of the ſoul, whereby a man deſireth to have from all parties without reaſon, and unjuſtly withholdeth that which belongeth to another. *Ariſt.*

Covetouſneſs is ſparing in giving, but exceſſive in receiving.

Covetouſneſs is a blind deſire of good. *Luc.*

Unto a covetous man the obtaining of that he would is always unto him the beginning of the deſire of having.

Covetous men ſcrape together like mighty men; and ſpend like baſe, mechanical, and handy-craft men.

Covetous men are compared to Rats and Mice that are in golden Mines, which eat the golden Ore, and yet nothing can be gotten from them but after their death.

Gold is called the bait of ſin, the ſnare of ſouls, and the hook of death, which being aptly applied may be compared to a fire, whereof a little is good to warm one, but too much will burn one altogether.

It is better to be the ſheep then the ſon of a covetous man. *Dieg.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardlineſs, but parted Lettice and Artichokes into two, that the one half might be for his Dinner, and the other for his Supper.

Dionyſius the elder being adverriſed of one that had hidden great ſtore of mony, commanded him upon pain of death to bring it to him: which he did, although not all, but with the remainder dwelt in another place, and beſtowed it upon an Inheritance. When *Dionyſius* heard thereof, he ſent him that which he took from him, ſaying, Now thou knoweſt how to uſe riches, take that I had from thee.

The Chariot of Covetouſneſs is carried upon four wheels of Vices; Churliſhneſs, Faint courage, Contempt of God, and Forgetfulneſs of death: drawn by two Horſes, called Greedy to catch, and Hold faſt: the Carter that driveth it is Deſire to have, having a Whip called Loth to forgo.

A covetous man is good to no man, and worſt friend to himſelf.

A covetous man wanteth as well that which he hath as that which he hath not.

He that covereth much wanteth much.

There is a greater ſorrow in loſing riches, than pleaſure in getting them. *Pub.*

Covetouſneſs is the root of all evil, from whence do proceed, as from a fountain of miſhap, the ruine of Common-weals, the ſubverſion of Eſtates, the wreck of Societies, the ſtain of Conſcience, the breach of Amity, the confuſion of the Mind, Injuſtice, Bribery, Slaughter, Treaſons, and a million of other miſchievous enormities. *Aurel.*

All vices have their taſt ſave onely Covetouſneſs.

The gain of gold maketh many a man to loſe his ſoul.

A covetous man paſſeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetousnes is the mother of poverty.

The excuse of the covetous man is, that he gathereth for his children. *Apollonius.*

The covetous-minded man in seeking after riches purchaseth carefulnes for himself, envy from his neighbours, a prey for thieves, peril for his person, damnation for his soul, curses for his children, and law for his heirs.

A covetous rich man in making his Testament hath more trouble to please all, then himself took pleasure to get and possess all.

A covetous man's purse is called the devil's mouth.

We fear all things like mortal men, but we desire all things as if we were immortal. *Sen.*

Covetousnes in old men is most monstrous: for what can be more foolish, then to provide more money and victuals when he is at his journey's end?

Covetousnes is a disease which spreadeth through all the veins, is rooted in the bowels, and being inveterate cannot be moved. *Tully.*

To fly from Covetousnes, is to gain a Kingdome.

Gold guides the globe of the Earth, and Covetousnes runs round about the world.

Most covetous is he which is careful to get, desirous to keep, and unwilling to forgo.

By liberality mens vices are covered, by covetousnes laid open to the world. *Aug.*

A covetous man's eye is never satisfied, nor his desire of gain at any time sufficed.

The glutton's mind is of his belly, the Lecher's of his lust, and the Covetous man's of his gold. *Ber.*

The covetous man is always poor. *Aurel.*

Ardua res hæc est, opibus non tradere mores,
Et cum tot Crœsos viceris esse Numam.

Vsque

Thams

Usque adeò solus ferrum mortémque timere
Auri nescit amor: pereunt discrimine nullo
Amissæ leges, sed pars vilissima rerum
Certamen movistis, opes———

Of Usury.

Defin. *Usury of the* Hebrews *is called Biting: it is an unlawful gain got by an unlawful mean, and that cruelty which doth not onely gnaw the Debtour to the bones, but also sucketh out all the bloud and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

USury is compared to Fire, which is an active and unsatiable Element, for it burneth and consumeth all the wood that is laid upon it: so the Usurer, the more he hath, the more he desireth, and (like Hell-gate) he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defraudeth himself.

The intent of Usury bewrays the crime.

Usury is the nurse of Idleness, and Idleness the mother of Evils.

Amasis King of *Ægypt* made a law, that the Pretor should call every one to account how they lived; and if by Usury, they should be punished as Malefactors.

There was a law amongst the ancient *Grecians* and *Romans*, which forbad all Usury surmounting one penny in the hundred by the year, and they called it *Uncinry* Usury.

This law was since that brought to a half penny by the year among the *Romans*; and not long after that was clean taken away by the law *Genuntia*, because of the usual seditions which rose through the contempt of the laws concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World its Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man, then a Thief, who was condemned but in double as much. *Cato.*

Usury is an ancient mischief, and cause of much civil discord.

A little lewdly come by is the loss of a great deal well gotten.

Usury is like a Whirl-pool, that swalloweth whatsoever it catcheth. *Crates.*

He that with his Gold begets Gold becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury; and Usury subverteth credit, good name, and all other vertues.

Covetousness seeketh out Usury, and Usury nourisheth Covetousness.

An Usurer can learn no truth, because he loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether lives careless of the soul's safety.

As the greedy Ravens seek after carrion for their food; so doth the covetous Usurer hunt after Coin to fill his Coffer. *Philo.*

No kinde of people in the world are so notorious liers, nor use so much to falsifie their faith in all practises as Usurers.

Appian, in his first Book of Civil wars, writeth, that by ancient Law at *Rome*, Usury was forbidden upon very great pain.

As he which is stung with an Asp dieth sleeping; so

sweetly doth he consume himself which hath borrowed upon Usury.

An Usurer is more dangerous then a Thief. *Cato.*

Usury is most hated of those whom she doth most easure.

Usury maketh those that are free-born, bondslaves. *ublius.*

Usury is the manifest sign of extreme impudency. *hrys.*

To be an Usurer is to be a Man-slayer. *Cato.*

Usurers were not suffered to enter the Temple of paring and well-ordered Expence.

The *Egyptians* and *Athenians*, seeing the errour of ovetous Usury to take footing in their Provinces, by pproved judgement concluded, that by no Instrument, Plea, Execution, or other means in Law, a body might be detained, the original being for corrupt ain.

In *Thebes* it was by streight order forbidden that ny man should be put in office which in ten years efore the election had practised any unlawful chaffering.

By Usury money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousness daily corrupt his conscience.

The ill-gotten gain that cometh by Usury brings with it contempt, many curses, and infamy.

He that liveth by the loss of the poor meriteth the plague of God for his punishment.

——*Turpia lucra*
Fœnoris, & velox inopes usura trucidat.
Non sunt facienda mala, ut indè eveniant bona.

Of

Of Deceit.

Defin. Deceit or Craft is the excesse of prudence: it is that which leadeth a man through wilful ignorance, to oppose himself against that which he knoweth to be duty and honest, causing him, under the counterfeit name of prudence, to seek to deceive those that will believe him. This vice is the chiefest cause of ambition and covetousness, which most men serve in these days: but above all things it is an enemy to justice, and seeketh by all means to overthrow the true effect thereof.

CRaft most commonly is repayed with craft; and he that thinketh to deceive another is many times deceived himself.

The craftier and subtiler a man is, the more he is to be suspected and hated, as one that hath lost all credit or goodness. *Cic.*

All knowledge levelled from Justice ought rather to be called craft then science.

It is more wisedom sometimes to dissemble wrongs, then to revenge them.

The difference between craft and wilines is, the one is in dexterity of wit natural, the other is gotten by experience.

A man's look is the gate of his mind, declaring outwardly the inward deceit which the heart containeth. *Livius.*

He that never trusteth is never deceived.

Our negligence maketh subtil shift presume, where diligence prevents false deceit.

The Serpent hidden in the grass stingeth the foot; and a deceitful man under the shew of honesty oftimes deceiveth the simple.

There is nothing that sooner deceiveth the mind then hope; for whilest our thoughts feed on it, we suddenly and assuredly lose it.

The

The man moſt deceitful is moſt ſuſpectful.

It many times falls out, that what the heart craftily thinketh the looks deceitfully betray. *Leo.*

The deceitful are like the Chameleon, apt to all objects, capable of all colours; they cloak Hate with Holineſs, Ambition with good Government, Flattery with Eloquence: but whatſoever they pretend is diſhoneſty.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lie, then are we ſooneſt deceived by ſubtilty.

Light heads and ſharp wits are moſt apt to deceive others by falſe tales.

It is a point of diſhoneſty in a man, to make a ſhew of one thing, and doe another.

The Lawyers call that Covin, when, to deceive another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the clean contrary.

Frederick the Emperour deſired, that his Counſellours would at the entring in of his Court lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an unity, that there be found no difference at all: for it is a great deceit to ſpeak otherwiſe with our tongue then we mean with our heart. *Pacuvius.*

The Emperour *Pertinax* was ſurnamed *Chreſtologus*, that is to ſay, well-ſpeaking, but ill-doing.

Fortune's gifts are mere deceits. *Sen.*

Wonder not that thou art deceived by a wicked man; rather wonder that thou art not deceived. *Demoſthenes.*

It is no deceit to deceive the deceiver.

Falſhood hath more wit to deviſe then truth. *Plinius.*

He is not worthy to find the truth that deceitfully ſeeketh her. *Aſer.*

It

It is more impious to be deceitful, then to conceal the truth. *Hier.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitful man's speeches may be likened to the apothecaries painted pots, which carry the inscription of excellent drugs, but within them there is either nought available, or else some poison contained. *Hier.*

Alexander being counselled by *Parmenio*, to seek the subversion of his enemies by craft and subtilty; answered, that his estate would not suffer him so to do; but if he were *Parmenio*, he would do it.

All deceits are proper to a base and bad mind, but to be detested of an honest man.

The answers of the Oracles were always doubtful and full of deceit.

He is worthy to be abhorred which beateth his brains to work wickedness, and seeketh by subtilty to bring other men to misery.

A deceitful man chuseth hypocrisie and dissimulation for his companions.

Sic avidis fallax indulget piscibus hamus:
Callida sic stultas decipit esca feras.
Grave est malum omne quod sub aspectu latet.

Of Lying.

Sin. Lying is a false signification of speech, with a will to deceive; a sickness of the soul, which cannot be cured but by shame and reason: it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.

TAke heed of a Lier, for it is time lost to be led by him: and of a flatterer, for it is meer deceit to believe him.

Lying

Lying is a member of injuſtice, turning topſey turvy all humane ſociety, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodneſs in him that uſeth to lie, as it is ſure to find no evil in him that telleth truth.

The Lier is double of heart and tongue, for he ſpeaketh one thing, and doth another.

From Truth depraved are ingendred an infinite number of Abſurdities, Hereſies, Schiſms, and Contentions. *Socrat.*

The Thief is better then a man accuſtomed to lie.

In *Almain* a lie hath been always extremely hated, and ſhunned as it were a plague: and Baſtards could never obtain the price of an Occupation whatſoever, nor take degree in Art or Science. *Xen.*

Thou canſt not better reward a Lier, then in not believing what he ſpeaketh. *Arift.*

Within thy ſelf behold well thy ſelf; and to know what thou art, give no credit to other men.

Pope *Alexander* the ſixth never did what he ſaid, and his ſon *Borgia* never ſaid what he meant to do; pleaſing themſelves in counterfeiting and diſſembling, to deceive and falſifie their faith. *Gain.*

It is the property of a Lier to put on the countenance of an Honeſt man, that ſo by his outward habit he may the more ſubtilly deceive. *Bias.*

Lying is contrary to nature aided by reaſon, and ſervant or hand-maid to truth.

As the worms do breed moſt gladly in ſoft and ſweet woods; ſo the moſt gentle and noble wits inclined to honour are ſooneſt deceived by Liers and Flatterers.

Through a Lie *Joſeph* was caſt into Priſon, and Saint *Chryſoſtome* ſent into baniſhment.

All kind of wickedneſs proceedeth from Lying, as

all

all goodneſs doth proceed from truth. *Chilo.*

The *Ægyptians* made a Law, that every Lier ſhould be put to death.

The ſhame of a Lier is ever with him.

A Lie is not capable of pardon. *Xen.*

Liers onely gain this, that albeit they ſpeak the truth, yet ſhall they never be believed.

Lying is contrary to nature aided by reaſon, and ſervant or hand-maid to truth. *Plotin.*

The *Scythians* and *Garamantes* followed the ſame Law, and condemned them to death that prognoſticated any falſe thing to come.

The *Perſians* and *Indians* deprived him of all honour and further ſpeech that lied.

Cyrus told the King of *Armenia*, that a Lie deſerved no pardon.

The *Parthians* for lying became odious to all the world.

There is no difference between a Lier and a Forſwearer: for whomſoever (ſaith *Cicero*) I can get to tell a Lie, I may eaſily intreat to forſwear himſelf.

An honeſt man will not lie, although it be for his profit.

Lying in doctrine is moſt pernicious.

He that dares make a lie to his Father, ſeeking means to deceive him, ſuch an one much more dareth to be bold to doe the like to another body.

Liers are the cauſe of all the ſins and crimes in the world. *Epictetus.*

A Lier ought to have a good memory, leſt he be quickly found falſe in his tale. *Pliny.*

It is a double lie for a man to belie himſelf. *St. b.*

A lie is the more hateful, becauſe it hath a ſimilitude of truth. *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Weights, falſe Meaſures, and all Cozenages, are called Lying; to the

e end that by ſo deformed a name we ſhould the ther eſchew them.

A good man will not lie, although it be for his pro- t. *Cicero.*

Alexander would conſent to nothing but truth, and hilip his father to all kind of falſhood.

Old men and Travellers lie by authority.

It is wickedneſs to conceal the fault of that which man ſelleth. *Lactan.*

Lying in a Prince is moſt odious. *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere identur, iis credere non convenit. Falſum maledictum ſt malum mendacium.

Of Drunkenneſs.

Defin. *Drunkenneſs is that vice which ſtirreth up luſt, grief, anger, and extremity of love, and extinguiſheth the memory, opinion and underſtanding, making a man twice a child; and all exceſs of drink is drunkenneſs.*

THE ancient *Romans* would not ſuffer their wives to drink any wine.

The crafty wreſtler (Wine) diſtempereth the wit, eakneth the feet, and overcometh the vital ſpirits. riſt.

Wine burns up beauty, and haſtens age.

Exceſs is the work of ſin, and drunkenneſs the ef- ct of riot. *Solon.*

Thoſe things which are hid in a ſober man's heart re oft-times revealed by the tongue of a drunkard.

Drunkenneſs is a bewitching devil, a pleaſant poi- on, and a ſweet ſin. *Aug.*

Drunkenneſs maketh man a beaſt, a ſtrong man eak, and a wiſe man a fool. *Origen.*

Plato bade drunken and angry men to behold them- elves in a glaſs.

The

The *Scythians* and the *Thracians* contended who should drink most.

Argon the King of *Illyrium* fell into a sickness of the sides, called the Pleurisie, by reason of his excessive drinking, and at last died thereof.

Sobriety is strength of the soul. *Pyth.*

Where drunkenness is mistress, there secrecy beareth no mastery.

Wine and Women cause men to dote, and many times put men of understanding to reproof.

Cleo, a woman, was so practised in drinking, that she durst challenge all men or women whatsoever to try masteries who could drink most, and overcome the rest.

The Vine bringeth forth three Grapes; the first of Pleasure, the second of Drunkenness, the third of Sorrow.

Philip King of *Macedon*, making war upon the *Persians*, understood that they were a people which abounded in all manner of delicate wines, and other wasteful expences; whereupon he presently retired his army, saying, It was needless to make war upon them who would shortly overthrow themselves.

Nothing maketh Drunkenness to be more abhorred then the filthy and beastly behaviour of those men whose stomacks are overcharged with excess.

Steel is the glass of beauty, Wine the glass of the mind. *Eurip.*

Intemperance is a root proper to every disease. *Plato.*

Sickness is the chastisement of Intemperance. *Sence.*

A drunken man, like an old man, is twice a child. *Plato.*

Drunkenness is nothing else but a voluntary madness.

The Glutton and the Drunkard ſhall be poor.

Wine hath drowned more men then the ſea. *Pub.*

The firſt evil to drunkenneſs is danger of Chaſtity. *Pub.*

The *Lacedæmonians* would often ſhew their Children ch as were drunk, to the end they ſhould learn to ath that vice.

Romulus made a Law, that if a woman was found o- come with drink, ſhe ſhould die for her offence; ppoſing that this vice was the foundation or begin- g of diſhoneſty and whoredom.

Calliſthenes being urged by one to drink as others d at *Alexander's* feaſt, anſwered, that he would not; , faith he, whoſo drinketh to *Alexander* hath need *Æſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot be ſo ſoon ta- n by any thing as by Wine; for being drunk he fal- h into the toils.

Wine, according to the ſaying of a late Writer, hath owned more men then the ſea hath devoured.

Drunkenneſs is a monſter with many heads; as fil- talk, fornication, wrath, murther, ſwearing, curſing, d ſuch like.

There are two kinds of Drunkenneſs: one kind above Moon, is a celeſtial drunkenneſs ſtirred up by nking of heavenly drink, which maketh us onely to nſider things Divine: The reward of vertue is perpe- al drunkenneſs. *Muſæus.*

Another kind of Drunkenneſs is under the Moon, at is, to be drunk with an exceſs of drinking, which ice ought of all men carefully to be avoided.

Wine is the bloud of the earth, and the ſhame of ch as abuſe it.

Wine enflameth the liver, rotteth the lungs, dulleth e memory, and breedeth all ſickneſſes.

The *Nazarites* abſtained from drinking of any Wine ſtrong drink.

Quid

Quid non ebrietas deſignat? operta recludit;
Spes jubet eſſe ratas; in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices quem non fecere diſertum?
Contracta quem non in paupertate ſolutum?

Of Gluttony.

Defin. *Gluttony or Surfeiting is the ſworn enemy to Temperance, daughter to exceſs and immoderate appetite, ſhe is health's bane, and humilitie's blemiſh, life's ſtatrice, and the ſoul's hell, except mercy wipe out remembrance of ſo great a guilt.*

SUffice nature, but ſurfeit not; ſupply the body need, but offend not.

Moderate diet is the wiſe man's cognizance; but ſurfeiting Epicuriſm is a fool's chiefeſt glory.

To live well and frugally, is to live temperately, and ſhun ſurfeiting: for there is great difference betwixt living well, and living ſumptuouſly; becauſe the one proceeds of Temperance, Frugality, Diſcipline, and Moderation of the ſoul, contented with her own riches, and the other of Intemperance, Luſt, and contempt of all Order and Mediocrity: but in the end one is followed with ſhame, the other with eternal praiſe and commendation. *Plato.*

It is not the uſe of meat, but the inordinate deſire thereof, ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Socrat.*

We cannot uſe our ſpirits well when our ſtomacks are ſtuffed with meat: neither muſt we gratifie the body and entrals onely, but the honeſt joy of the mind. *Cicero.*

The *Hebrews* uſed to eat but once a day, which was at Dinner; and the *Grecians* in like manner [illegible]

t one meal, and that was at Supper.

Sobriety retaineth that in a wise man's thoughts ich a fool without discretion hath in his outh.

The belly is an unthankful beast, never requiting e pleasure done, but craving continually more then needeth. *Crates.*

When we eat we must remember we have two guests entertain, the Body and the Soul: whatsoever the dy hath departs away quickly, but what the Soul ceiveth abideth for ever.

The wicked man liveth to eat and drink, but the od man eateth and drinketh to live. *Plut.*

A rich man may dine when he list, but a poor man hen he can get meat. *Diog.*

The belly is the commanding part of the body. *mer.*

It is a great fault for a man to be ignorant of the asure of his own stomach. *Senec.*

As meat and drink is food to preserve the body; so God's Word the nourishment for the Soul. *Greg.*

A vertuous Soul hath better tast of godly discours, then the Body hath of well-relished meat.

The first draught that a man drinketh ought to be r thirst, the second for nourishment, the third is for easure, and the fourth for madness. *Anacharsis.*

Then is the mind most apt to comprehend all good ason, when the operations of the brain are not hinred by vapours, which excess of feeding distempers withall.

King *Cyrus* being asked by *Artabanus* (as he marched he day in War) what he would have bought him for s supper; Bread, (quoth he) for I hope we shall nd some Fountain to furnish us with drink.

Wisedome is hindred through Wine, and understanding darkned. *Alphons.*

Nothing

Nothing can be more abject and hurtful, th
live as a slave to the pleasure of the mouth and
Salust.

Diseases gather together within our bodies,
proceed no less of being too full then being too em
and oftentimes a man hath more trouble to
meat then to get meat.

How hard a matter is it to preach abstinence t
belly, which hath no ears, and which will take no
al, however the case standeth?

By Gluttony more die then perish by the Swo
Gluttony stirreth up lust, anger, and love in e
miry, extinguishing understanding, opinion and m
ry. *Plat.*

Gluttony fatteth the body, maketh the mind
and unapt; nay, which is worse, undermineth re
Wine hath as much force as fire: so soon as it
taketh one, it dispatcheth him; it discloseth the s
of the Soul, and troubleth the whole mind.

Homer proving that the Gods die not, be
they eat not, alludeth, that eating and drinkin
not onely maintain life, but are likewise the cau
death.

We are sick of those things wherewith we live:
there is no proper and peculiar seed of diseases, but
corruptions of those things within us which we
and the faults and errours we commit against t
Plut.

Socrates inviting certain of his friends to a Feas
reproved for his slender provision: whereto he a
red, If they be vertuous, there is enough; but if
be not, there is too much.

They which are addicted to belly-service, no
ring for the food of the mind, may well be co
red to Fools, that depend more upon Opinion
Reason.

It is an old Proverb, Much meat, much malady.
Intemperance is a root proper to every diſeaſe.
He that too much pampereth himſelf is a grievous enemy to his own body.
Veſſels being more fully fraught then they are able to carry do ſink; ſo fareth it with ſuch as eat and drink too much.
By ſurfeit many periſh, but he that dieteth himſelf prolongeth his life.
Exceſs came from *Aſia* to *Rome*: Ambition came from *Rome* to all the world.
Gluttony cauſeth innumerable maladies, and ſhortens man's life. *Horace.*
Surfeiting is the readieſt means to procure ſickneſs; and ſickneſs is the chaſtiſement of intemperate diet.
Gorgias being demanded how he attained to the number of an hundred and eight years, anſwered, By never having eaten or drunken any thing through pleaſure.
Omne nocet nimium, mediocriter omne gerendum. Tantum cibi & potionis adhibendum eſt, ut reficiantur vires, non opprimantur. Cicero.

Of Concupiſcence.

Defin. *Concupiſcence or Luſt is a deſire againſt reaſon, a furious and unbridled appetite, which killeth all good motions in man's mind, and leaveth no place for vertue.*

LUſt is a pleaſure bought with pains, a delight hatcht with diſquiet, a content paſſed with fear, and a ſin finiſhed with ſorrow. *Demonax.*
Luſt by continuance groweth into impudency.
Shame and Infamy wait continually at the heels of unbridled Luſt.
Luſt is an enemy to the purſe, a foe to the perſon, a canker

canker to the mind, a corrosive to the conscien
weakner of the wit, a besotter of the senses, and
nally, a mortal bane to all the body; so that
shalt find pleasure is the path-way to perdition,
lusting love the loadstone to ruth and ruine. *Plin*

Lust in age is loathsome, in youth excess; ho
ever it is the fruit of idleness.

Lust enforceth us to covet beyond our power, to
beyond our nature, and to die before our time.

Sensual Vice hath these three companions; the
Blindness of understanding, the second Hardne
heart, the third Want of grace.

Draco wrote such laws against Incontinency, tha
is said not to have writ them with ink, but rathe
have signed them with bloud.

The chanels which rivers long time have main
ned are hardly restrained from their course; and
wherein we have been long plunged is hardly pur

Such things as maintain us in evil, or change
goodness to wickedness, are either nourished or be
by Lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the injury of Nature.

Concupiscence is inseparably accompanied with
troubling of all order, with impudency, unseemlin
sloth, and dissoluteness. *Plato.*

Our tongues most willingly talk of those th
which our hearts most desire.

Chastity is a punishment to the incontinent, and
bour to the slothful. *Sen.*

Adultery desireth no procreation, but pleas
Anselm.

Lust maketh a man to have neither care of his
good name, nor consideration of the shame which
posterity shall possess by his evil living.

This monstrous sin altereth, marreth, and drieth
b

body, weaking all the joynts and members, making the face bubbled and yellow, shortning life, diminishing memory, understanding, and the very hearing.

Adultery is unlawful Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischief, and hath in it many defenders; as needinesse, anger, paleness, discord, love, and longing. *Ding.*

Concupiscence doth injure, profane and defile the holiness of the soul.

The *Corinthians* for their inconstancy, have been evil spoken of; for they were so unchast, that they prostrated their own daughters to enrich themselves. Hence came the Proverb, It is not for every man to go to *Corinth*: for they paid well for their pleasure.

The *Babylonians*, *Tyrrhenians*, and *Messalians*, were greatly spotted with this vice, abusing their bodies in such monstrous sort, that they were reputed to live rather like beasts then men.

Meretrix non dissimilis mari; quod das, devorat, nunquam abundat.

Hoc unum in ore perpetuo habent meretrices, Da mihi, atque Affer mihi.

Of Sloth.

Defin. *Sloth is a fear to endure labour, a desisting from the necessary actions both of body and mind: it is the sink which receiveth all the filthy chanels of vice, and with that poisonous air infecteth and spoileth the soul.*

A Man being idle hath his mind apt to all uncleanness; and when the mind is void of exercise, the man is void of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity engendreth sloth.

Sloth turneth the edge of wit, but study sharpeneth the memory.

That which is most noble by nature, is made most vile by negligence. *Arist.*

Idleness is the onely nurse and nourisher of sensual appetites, and the sole maintainer of youthful affections.

Travel is a work that continueth after death.

Be doing always somewhat, that the Devil find thee not idle. *Hierom.*

Idleness is the sepulchre of a living man. *An.*

Sloth is the Devil's cushion or pillow. *Origen.*

Idleness teacheth much wickedness. *Eur.*

They that do nothing learn to do ill. *Cic.*

Idleness is the meat that soonest and soonest infecteth the mind with many mischiefs.

Idleness is against nature. *Cicero.*

The slothful man sleepeth in his own want. *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleness is the enemy of vertue, and the very trap of all wickedness.

Sloth loseth time, dulleth understanding, nourisheth humours, choaketh the brain, hinders thrift, and displeaseth God. *Galen.*

Sloth is the mother of poverty. *Eph.*

The sluggard being nestled in ignorance soonest falleth into Atheism.

The man that passeth his life slothfully without profit, ought to lose it without pity.

Idleness maketh of men women, of women beasts of beasts monsters. *Homer.*

Study begetteth study, and sloth increaseth sloth. *Amb.*

Pythagoras gave his disciples this Precept, To

ood heed that thou sit not upon a bushel: meaning hat idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through dleness.

The idle heart is moved with no prayers. *Curtius.*

The rich man, if he wax idle, will be quickly poor.

Idleness is security, and labour is care.

In doing nothing men learn to do ill. *Columella.*

That kind of contemplation tending to solitariness is but a glorious title to idleness. *S. P. S.*

Sloth is a fear of labour to ensue.

It is not for a man of authority to sleep a whole night. *Hom.*

In idleness beware of idleness.

Sloth is the Step-mother of Wisedom and Science. *Anacharsis.*

Men are born to good works; whereof our soul may serve for a sufficient and invincible proof; seeing it is never still, but in continual motion and action. *Cicero.*

Idleness decayeth the health of the body; and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which causeth slothfulness. *Plato.*

The Bees can abide no Drones among them; but as soon as any begin to be idle, they kill them. *Plato.*

The wise man's idleness is continual labour. *Bern.*

Carthage was overcome, and *Rome* by Idleness came to ruine. *Aug.*

——*Variam semper dant otia mentem.*

Ignavia vitium est animosæ partis, quæ consternitur periculis, præsertim mortis. Arist.

Of Presumption.

Defin. *Presumption is a violent passion of the will, an utter foe to prudence: it is that affection which ... steth and exposeth the body to dangers, presuming ... upon vain hope and imagination, without either gr... or reason.*

HE that vaunteth of victory before he hath won field may be counted more foolish then val... *Bias.*

Vain and light men love commonly that whic... forbidden by reason, and love nothing more the... follow their sensual appetites.

He that presumeth of his own strength is soon o... come. *Aug.*

A fault wilfully committed ought not to be ... given.

To flie from that we should follow, is to follow ... own destruction.

Hardiness without fear is the sister of folly.

Presumption is the mother of all vices, and is ... unto a great fire, which maketh every one to re... back. *Aug.*

It is a great presumption to look for reverenc... our elders, and to enjoin our betters to silence. *G...*

To presumption belongeth correction, to correc... on amendment, and to amendment reward. *Ber...*

There is more hope of a Fool then of him th... wise in his own conceit. *Solom.*

Take heed of rashness in resolution, and cruelt... conquest; for the one is wilful, and the other wick... and as the first wants it, so the other shews as l... grace, whose fruits are pernicious to reason, and ... ent in conscience.

He that presumes on that he knows not may los... honour for an humour. *Curtius.*

Pres...

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better then himself, *Bion.*

It is a troublesome, dangerous, insolent and proud enterprise, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise, but arrogant, that dares presume unasked to give a Prince counsel.

He that presumeth to understand every thing is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good rising, and many shoot over for want of true aim.

He is very obstinate whom neither reason nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty, so are they perilous.

To strain farther then the sleeve will stretch, maketh the arm bare: and to skip beyond a man's skill, is to leap, but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath: for if he fail to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractor.

Where men do all that they will, they indeed ſume to do that which they ſhould not. *Cicero.*

Preſumption is the chief ground and cauſe of all riance, hatred, and miſchief.

Amongſt the ambitious men of the world preſum tion is a fury, and a continual tempter.

The occaſion why Leven was forbid unto the Je at the Feaſt of *Eaſter*, was, to teach them to have great care to keep themſelves from Pride and Preſum tion, into which they fell that held any good opini of their own ſelves, and puffed themſelves up ther with, as the dough is puffed with the Leven. *Philo.*

Men ought not to defer the amendment of the life to the laſt hour, becauſe the thief was ſaved: as that was a precedent, that none ſhould deſpa ſo was it but one example, becauſe none ſhould pr ſume.

He is too much preſumptuous that ſtriveth to where another hath fallen; and too much unbridle that ſearcheth not at all when others have periſhed b fore him.

Let him that thinketh he ſtandeth take heed leſt fall.

Nulla præſumptio perniciosior quàm de propria juſtiti aut ſcientia ſuperbire. O ſuperba præſumptio! O præ ſumptuoſa ſuperbia! Aug.

Cùm non ſit noſtrum quod ſumus, quomodo noſtrum quod habemus?

Stultitiæ genus eſt, ut cùm alii debeas vitæ beneficium tibi adſcribas ornamenta virtutum.

Of Treaſon.

Defin. *Treaſon is that damned vice, hated of God and man, wherewith perjured perſons being bewitched fear not to betray themſelves, ſo they may either*

tray others or their Countrey: it is the breach of faith and loyalty with God, their Governours, and Countrey.

THey are deceived that look for any reward for treason. *Curtius.*

The conflict with Traitors is more dangerous then open enemies. *Livius.*

Traitors are like Moths, which eat the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like Worms, which consume the wood in which they were ingendered. *Agesil.*

Treachery hath always a more glozing shew then the Truth; and Flattery displays a braver Flag then Faith.

No place is safe enough for a Traitor. *Amb.*

Once a Traitor, and never after trusted. *Liv.*

Who will not with *Antigonus* make much of a Traitor going about to pleasure him? but having his purpose, who will not hate him to death?

Such as are Traitors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no priviledge to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap. *Philip.*

Traitors leave no practice undone not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good warriour ought to commit the fortune of his war to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traitor.

Many conspire vaniantly, but end wretchedly.

Traitors have continual fear for their bedfellow, e[illegible] for their companion, and the sting of conscience [illegible] their torment. *Men.*

A light head, an ambitious desire, a corrupt c[illegible]science, and ill counsel, soon breed a Traitor.

Where the people's affection is assured, the Traito[illegible] purpose is prevented. *Bias.*

There are many Traitors in Common weals who[illegible] it is better to forbear then to provoke.

Of rash hopes proceed perillous ends, and of ex[illegible]crable treasons damnable success.

Traitors about the Thrones of Princes are [illegible] Wolves about the Folds of Sheep.

One scabbed sheep will infect a whole flock, a[illegible] one Traitor subvert the whole Monarchy.

He is worthily hated of all men that beareth not [illegible] faithful heart to his Countrey.

No wise man at any time will trust a Traito[illegible] *Tully.*

Nè in colloquiis de prætextu pacis proditiones urbi[illegible] tententur, stánique interlocutores, maximè cavendum e[illegible]

Proditores urbium sæpe nè ipsi quidem proditionem e[illegible]dunt, sed ab hoste trucidantur.

Of Desperation.

Besin. *Desperation is a sorrowfulness without all hope [illegible] better fortune, a vice which falsly shadoweth it self u[illegible]der the title of Fortitude and Valour, and tickling th[illegible] vain humours of the vain-glorious, carries them to i[illegible] noble and indifferent actions, to the utter loss of the[illegible] souls and bodies.*

Desp[illegible]

DEſperation is a double ſin, and final impenitence hath no remiſſion.

It is better to be called a daſtardly Coward, then a deſperate Caitiff.

Let no man deſpair of Grace, although he repent in his latter age: for God judgeth of man's end, and not of his life paſt. *Ber.*

Deſperation ſpringeth from the ignorance of God. *Aug.*

It is better to prolong our life in miſery, then to haſten our own death without hope of mercy. *Lactantius.*

Love wanting its deſire makes the mind deſperate: and fixed fancy bereft of love turneth into fury.

There is no offence ſo great but mercy may pardon: neither is there any thing ſo deſperate which time cannot cure.

Deſperate is the fruit of diſordinate ſin, which, becoming his own Judge, proves his own Executioner.

The fear of inevitable puniſhment is the cauſe of deſperation. *Stob.*

Nothing doth more torment a man then forſaking hope. *Quin.*

Deſperation preferreth profit before honeſty. *Eraſmus.*

Let no man deſpair of that thing to be effected which hath been done already.

Extream fear and danger make cowards deſperately adventurous: and what perſwaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on honour, deſperateneſs on danger.

Fortune deſperately attained is as deſperately loſt: and Deſpair ſuddenly entertained is a token of a wretched conſcience.

Despair comes of the feebleness of courage and lack of wit.

To him that is subject to passion despair is ever attendant.

He that is desperately inclined to his own will is ever most near to the wrath of God.

Despair leadeth damnation in chains, and violence lays claim to the wrath of God. *Ber.*

Despair and revenge deprive men of the mercy of God, and clean blot out the memory of their former deeds.

Of all the perturbations of man's mind Despair is the most pernicious. *Livius.*

Many, reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themselves.

He that through the burthen of his sins breaks forth into desperation wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The soul's first comfort is to avoid the fault, the next not to despair of pardon.

Desperation is a certain death. *Aug.*

As he which without licence breaketh a Prison procureth his own death: so in the world to come shall he be perpetually punished which contrary to the will of God will set the soul at liberty. *Plato.*

Vincitur haud gratis jugulo qui provocat hostem.
Qui nil potest sperare, desperet nihil.

Of Heresies and Hereticks.

Defin. *Heresie is a wilful and obstinate opinion grounded in the mind, the sister of ignorance, a professed enemy to all truth, presumptuously opposing itself against the Principles of Faith and true Religion.*

After

AFter the ascension of Christ into Heaven, divers by the instigation of the Devil said as *Simon* the *Samaritan* and others; who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies. *Justin.*

Heresie streweth the plain and open way of truth with thorns and brambles.

Marcion, heaping Heresie upon Heresie, said that *Cain*, the *Sodomites*, and the *Aegyptians*, and all Nations that have excelled in wickedness, met Christ in Hell, and by him were delivered. *Irenaeus.*

Montanus, calling himself the Holy Ghost, strangled himself. *Niceph.*

The *Valentinians* said that Christ took not flesh of the Virgin *Mary*. *Polyd.*

The Church of *Corinth* was corrupted, not onely in manners, but also in doctrine.

Arrius, that Arch-heretick, his bowels burst in under. *Theod.*

The *Adamites*, denominated from *Adam*, administer their Sacrament naked: they call their Church Paradise.

Abelites require such chastity in Matriage, that they admit no copulation between man and wife. This Heresie was soon suppressed.

Origenists and *Sadducees* deny the Resurrection.

Aquarii used not Wine but Water in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our Salvation, and yield our selves subjects to Satan.

The *Nicolaites* maintain the community of their Wives. *Eus.*

Antioch was never without Hereticks; and within the seventh year of *Julius*, the greater part thereof was consumed with fire from Heaven, the other destroyed by an Earthquake.

Nesto-

Nestorius denied *Mary* to be the mother of Ch[illegible] after he was banished, his tongue was eaten up w[illegible] worms, and he died miserably. *Evag.*

They which through the dimness of their mind, a[illegible] want of understanding, do contemn the true and [illegible] ving God, do please themselves with all manner of p[illegible] stilent errours. *Amb.*

Some not considering that clear and heavenly lig[illegible] which cometh from God, they fall into the gulf a[illegible] sink to the bottom of that most foul and filthy pudd[illegible] of all false Opinions, Errours, Heresies, and worshi[illegible] ping of false gods. *Amb.*

An Heretick doth corrupt the sincerity of the Fai[illegible] and Doctrine of the Apostles. *Aug.*

A Schismatick, although he sin not at all against th[illegible] pure Doctrine and sincere Faith, yet he rashly separ[illegible] teth himself from the Church, breaking the bond [illegible] unity. *Aug.*

If Cockle appear in the Church, yet ought neith[illegible] our faith nor charity be letted; we must rather lear[illegible] to be good Corn. *Cyp.*

While some men always take to themselves a fa[illegible] ther dominion then peaceable justice requireth, the[illegible] perish from the Church: and while they proudly li[illegible] up themselves, blinded with their own presump[illegible] tion, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much Chaff and Cockle, suffereth many things: and yet whatso[illegible] ever is either contrary to faith or good life she al[illegible] loweth not, neither holds she her peace, neither doth she it.

*De nucleo olivæ, intus optimæ & suavissimæ, ventosæ & vana caprificus exsurgit; ità & hæreses de nostra fructificaverunt. * non nostræ degeneret veritatis gran[illegible] & mendacia silvestres.* Tertul.

Omni[illegible]

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi opiniones sedem sibi & requiem reperierunt. Hieronymus.

Of Devils.

Defin. *Devils are our tempters to sin, blasphemy and all other evils: they that stand in fear of God take pleasure in that which displeaseth them.*

1. The Devil labours to deceive man, and greatly envies that any should be saved.

Satan is a subtil fisher, and useth great cunning in casting of his net, and searcheth out the vein of water wherein every man is delighted. *Basil.*

The Devil by degrees worketh the destruction of man.

Christ fisheth with an angling-rod, and catcheth but a few; the Devil with a broad net, and draweth up multitudes. *Chrys.*

The Devil's bait is sweeter then Christ's; and that is the cause he taketh so many. *Hier.*

Christ fishing took four, *Simon, Andrew, James* and *John*: the Devil walking by the sea of this world may in as little space catch four thousand.

Through the envy of the Devil sin entred into the world.

The Devil was the first authour of lying, the first beginner of all subtil deceits, and the chief delighter in all sin and wickedness. *Philo.*

Divers spirits were wont to deceive people, either by misleading them in their journies, or murthering them in their sleeps. *Psellus.*

The Devils, not able to oppose God in himself, assault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Usurer with gold, the Ambitious with smooth looks, the Learned by false doctrine.

The

The Devils oft times ſpake truth in Oracles, to intent they might ſhadow their falſhoods the cunningly. *Lactan.*

The Devils (as being immortal ſpirits, and exceſſed in much knowledge) ſeem to work many thi which in truth are no miracles, but meer works nature.

All the greater power of Devils proceedeth fr the juſt indignation of God, who by ſuch whips ſtiſeth the wicked, and exerciſeth the good.

The Devils have divers effects; the one troubles t ſpirit, the other moleſteth the body: ſome inſinu and ſteal into our hearts, where depraved deſires ingendred; or elſe into our underſtanding, to hind the uſe and office of Reaſon.

The power of God, and not the Devil, is to be fe red. *Greg.*

The inviſible enemy is overcome by faith.

The Devils have will to hurt, but they want powe *Auguſtine.*

The Devil is overcome by humility.

The Devil is ſtrong againſt thoſe that entertain hi but weak againſt thoſe that reſiſt him. *Aug.*

From evil ſpirits proceedeth Art Magick, where the ſlaviſh practiſers of that damnable Art by mia falſe miracles deceive the ſimple, and confound them ſelves.

He that giveth his word to the Devil breaketh hi bond with God. *Luther.*

The Devil, Temptation, and Sin, were the occaſion of man's fall.

The hearts of the Reprobates contain as many De vils as unchaſt thoughts. *Greg.*

The Devil in the laſt day ſhall riſe againſt us condemnation, for that he hath been more careful ſouls then we to ſave them. *Bern.*

The Devil doth safely hit with his arrows the proud men of this world, but the humble he shoots by. The Archer sooner doth hit a great mark then a little one. *Amb.*

The Devil is to some a Lion, to some an Ant. *Greg.*

The Devil ceaseth to tempt them whom he hath already wone.

The Devil, though he see not our thoughts, yet by outward signs he many times doth know them, as by our words.

The Devil is the father of lies, and the chief author of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil presents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What sin soever hath been by man at any time committed, was first by the Devil invented.

The Devil first accuseth us of our evil words, next of our evil works, lastly of our evil thoughts. *Greg.*

Christus Leo dicitur, propter fortitudinem; Agnus, propter innocentiam: Leo, quod invictus; Agnus, quia mansuetus. Ipse Agnus occisus vicit Leonem, qui circuibat quærens quem devoret. Diabolus Leo dictus feritate, non iniquitate. Aug.

Of Hell.

Defin. Hell is in all things contrary to Heaven: it is a place of torment, misery and desolation; where the wicked shall endure the endless judgement of pain for their offences.

ZEno the Stoick taught, That the places of the Reprobates were separate from the righteous;

the

the one being pleasant and delectable, the other
some and damnable.

Hell is the hold of horrour, distress and misery
cell of torment, grief and vexation.

The loss of Heaven is to the damned more grie
then the torment of Hell. *Chrys.*

Hell is the land of darkness.

In Hell all torments are not alike. *Aug.*

Woe be to him that by experience knoweth the
a Hell. *Chrys.*

Hell is the place of punishment which God hath
served for the Reprobates.

In Hell is no order, but a heap and chaos of
fusion.

The wretches in Hell have an end without end
death without death; a defect without defect:
their death liveth continually, and the end begin
always, and the defect can never fail.

Hell is every-where where Heaven is not.

The torture of a bad conscience is the Hell of
ving soul. *Calvin.*

Good men have their Hell in this world, that t
may know there is a Heaven after death, to reward
vertuous: and wicked men escape torments in t
world, because they shall find there is a judgment
come, wherein the wicked shall have punishment
cording to the number of their offences. *Lactantius.*

They that believe in Christ have already overco
sin and Hell.

To them that are enamoured of the world the
membrance of Hell is bitter.

The image of our sins represents unto us the pict
of Hell.

Hell, like death, is most uncertain, and a place
punishment most assured.

Hell is compared to the Labyrinth which *Dæd*
ma

ade, whose entrance is easie, but being once in, it is
t possible to return.

He that tempted Christ will never spare men. *Ber-*
de.

If thy mind be not moved with the fire of Heaven,
ke heed lest thy soul feel the flames of Hell.

Hell, that is known no-where, is every-where; and
ough now never so private, yet in the end it will be
ost publick.

Envy is a picture or resemblance of Hell.

Death holdeth his Standard in Hell, which is called
e Land of death.

Infernus locus est sine mensura, profunditas sine fun-
plenus ardoris incomparabilis, plenus fœtoris intolera-
is; ibi miseria, ibi tenebræ, ibi horror æternus, ibi nul-
ges boni, nulla desperatio mali.

Noctes atque dies patet atri janua Ditis.

The End of the Book.

THE NAMES

Of all the Christian and Heathen Authours in this Book.

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Augustine
Ambrose
Appian
Archimedes
Aelianus
Aristotle
Aristippus
Anaxagoras
Alex. Severus
Anselm

B

Basil
Bernard
Bonaventure
Boëtius
Bullinger
Bodinus
Bion
Bacon
Beza
Bion

C

Chrysostome
Cyprian
Clemens Alex.
Cassiodorus
Columella
Cor. Agrippa
Chrysippus
Chilo
Calvin
Cicero
Cyrillus

D

Diogenes
Diog. Laert.
Demosthenes
Dionysius

E

Eusebius
Euagoras
Erasmus
Ennius
Epictetus
Euripides

G

Gregory
Guevara
Galen
Guicciardine

H

Hierome
Horace
Hermes
Hippocrates
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I

Josephus
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Lactantius
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Livius
Lucretius
Lycurgus

M

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Musonius
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Musæus
Menander
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N

Niphus

O

Origen
Olaus

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Q

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R

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